



مَكَارِمُ الْخَلَقِ

# ISLAMIC MANNERS

حُسْنُ أَخْلَاقٍ



Compiled by: Sayyiduna Imam Abu Qasim

**SULAYMAN BIN AHMAD TABARANI** عليه ريشا  
الافزاي

(Passed away in 360 AH)

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*Husn-e-Akhlaq*

Compiled by

Sayyiduna Imam Abu Qasim رَحْمَةُ اللَّهِ عَلَيْهِ

**Sulayman Bin Ahmad Tabarani**

(Passed away in 360 AH)

Translated into English by

**Majlis-e-Tarajim (Dawat-e-Islami)**

**Islamic Manners**  
An English translation of 'Husn-e-Akhlaq'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 14 INTENTIONS FOR READING THIS BOOK

The Noble Prophet ﷺ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ  
i.e. a Muslim's intention values more than his deed.

(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)

### Two Madanī pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions, the greater reward.

### Intentions

- 1-4 Every time I read this book, I will start by reciting Ḥamd<sup>1</sup>, Ṣalāt<sup>2</sup>, Ta'awwūz<sup>3</sup> and Tasmiyah<sup>4</sup>. (By reading the Arabic lines given at the top of this page, these four intentions will then be acted upon.)
5. I will look at the Quranic verses,
6. and the blessed Aḥādīṣ.
7. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ.
8. To the best of my ability, I will read it whilst in the state of Wuḍū and facing the Qiblah.

9. (Whilst reading the book) Whenever I read the name of Allah, I will say ‘عَزَّوَجَلَّ’.
10. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read ‘صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’.
11. (On my personal copy of this book) I will underline the essential and important points if it is necessary.
12. I will persuade others to read this book.
13. With the intention of acting upon the Ḥadīṣ تَهَادَوْا تَحَابُّوا ‘Give gifts to each other, it will enhance affection amongst you,’ (Muwaṭṭā Imām Mālik, vol. 2, pp. 407, Ḥadīṣ 1731) I shall buy this book (one, or as many as I can afford) and will gift it to others.
14. If I find any Shar’ī mistake in the composing etc., I will inform the publisher in writing. (Verbal information to the writer or publisher about mistakes is usually ineffective.)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## AL-MADINA-TUL-‘ILMIYYAH

**From:** Shaykh-e-Ṭarīqat, Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi Ziyai دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ

Dawat-e-Islami, the global and non-political movement for the propagation of Quran and Sunnah is committed to revive the Sunnah, to propagate the call to righteousness, and to publish the religious knowledge of Shari’ah in the entire world; and in order to execute all of these functions in an organised manner, various departments have been established and one among these diverse departments is ‘Al-Madīna-tul-‘Ilmiyyah’, which is based on religious scholars and honourable Muftīs and is endeavouring to provide educational, research based authentic publications. This department has the following six sub-units:

1. Department for A’lā Ḥaḍrat’s books
2. Department for curriculum books
3. Department for reform books
4. Department for translation
5. Department for scrutiny of books
6. Department for referencing of books



The first priority of Al-Madīna-tul-‘Ilmiyyah is to deliver the phenomenal and exceptional books of the erudite scholar, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ as per the need of the current era in simple language and style. All Islamic brothers and sisters are requested to provide their full possible support in this educational, research based and publication-related Madanī work and they are further requested to read the books published by this department and to motivate others to do the same.

May Allah عَزَّوَجَلَّ grant Dawat-e-Islami and all its departments, including Al-Madīna-tul-‘Ilmiyyah success, growth, peace, prosperity and popularity and may Allah عَزَّوَجَلَّ bless our virtuous efforts with the jewels of sincerity and make it a means of betterment in both worlds. May Allah عَزَّوَجَلَّ grant us martyrdom under the blissful shade of Gumbad-e-Khazrā (the Green Dome), grant us burial in Jannat-ul-Baqī’ and bless us with a place in Jannat-ul-Firdaus.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ramadan-ul-Mubārak, 1425 AH

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## PREFACE

A person once asked the Beloved and Blessed Prophet ﷺ about good manners while the Noble Prophet ﷺ recited the following verse:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

...adopt forgiveness, and to join virtue  
...from the ignorant.  
(Translation: Quran) Part 9, Surah Al-A

The Holy Prophet ﷺ then said, ‘Good manners means, that you should gracefully treat the one who breaks off a relation with you, you be generous to the one who deprives you, and you forgive the one who oppresses you.’<sup>1</sup>

Sayyidunā ‘Abdullāh Bin Mubārak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘Meeting people with a smiling face, treating them kindly and avoiding causing harm to anyone are the traits of a well-mannered person.’<sup>2</sup>

Dear respected Islamic brothers! One of the aims of our Beloved Prophet ﷺ coming in the world is to rectify the character and matters of people by eradicating bad habits and inculcating in them the best manners. Hence, the Prophet of Raḥmah, the Intercessor

<sup>1</sup> Ihya-ul-‘Ulūm-id-Dīn, vol. 3, pp. 61

<sup>2</sup> Sunan-ut-Tirmizī, vol. 3, pp. 404, Ḥadīṣ 2012

of Ummah ﷺ, through his words and deeds, set a code of conduct and practically implemented it in every walk of life. He ﷺ also urged us to stick to it in all circumstances.

The wealth of good manners which is a special blessing of Allah عزوجل is granted to the fortunate people only. Good manners beautify the character of a person while bad manners make it ugly and disgusting. Someone has rightly said:

*Ĥay falāḥ-o-kamrānī narmī-o-āsānī mayn*

*Ĥer banā kām bigaṣṣ jāṭā ḥay nādānī mayn*

This book, 'Islamic Manners' is the translation of 'Makārim-ul-Akhlāq,' the masterpiece authored by the great Muḥaddīṣ of the Islamic world Sayyidunā Imām Abū Qāsim Sulaymān Bin Aḥmad Ṭabarānī عليه رَحْمَةُ اللّٰهِ الْوَالِي. The Arabic book was first translated into Urdu by Majlis Al-Madīna-tul-'Ilmiyyah, and the translated Urdu version (*Husn-e-Akhlāq*) is finally rendered into English now. In this book, Sayyidunā Imām Ṭabarānī عليه رَحْمَةُ اللّٰهِ الْوَالِي has accumulated a number of Aḥādīṣ, highlighting different aspects of manners. It is hoped that this excellent booklet would prove to be a very good gift for those Islamic brothers being busy in 'individual efforts', إِنْ شَاءَ اللّٰهُ عزوجل.

In order to adopt good manners, to receive steadfastness in obedience to Allah عزوجل and His Beloved Rasūl ﷺ and to develop the fervour of striving to reform myself and the people of the whole world, buy this booklet from Maktaba-tul-Madīnah, read it and gift it to others, as many as you can afford. Whatever merits this translation has is certainly by the grace of Almighty Allah عزوجل, by the favour of His Noble Prophet ﷺ and Awliyā Kirām رَحْمَتُهُمُ اللّٰهُ السَّلَام, and by the sincere Du'ā of our great Shaykh, the founder of Dawat-e-

Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. If there is any shortcoming in this work, it may be a human error on our part.

**In this translation, special care has been taken to ensure the following points:**

- ❖ An easy and idiomatic translation has been made for the convenience of less educated Islamic brothers.
- ❖ The translation of Quranic verses has been taken from *Kanz-ul-Īmān*, the translation of the Holy Quran by A’lā Ḥaḍrat, Imām Aḥmad Razā Khān عَلَيْهِ السَّلَامُ.
- ❖ References of Quranic verses, Aḥādīṣ and sayings of saints have also been mentioned.
- ❖ At some places useful and necessary explanatory notes have also been included.
- ❖ [In the Urdu translation] Diacritical marks have been placed on difficult words to facilitate pronunciations.
- ❖ The meanings of difficult words have been given in parenthesis.
- ❖ Punctuation marks have been placed carefully.

We pray to Allah عَزَّوَجَلَّ to enable us to act upon the Madanī In’āmāt and to travel with the Madanī Qāfilāhs so that we could realistically make efforts to reform ourselves and people of the entire world. May all the Majālis of Dawat-e-Islami, including the Majlis Al-Madīna-tul-‘Ilmiyyah flourish by leaps and bounds!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Department for Translation**

(Majlis Al-Madīna-tul-‘Ilmiyyah)

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## AUTHOR'S

## INTRODUCTION

### Name and Kunyah

The name of the author is Sulaymān Bin Aḥmad Bin Ayyūb Muṭīr Lakhmī Ṭabarānī. His Kunyah is 'Abū Qāsim' but he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is known as 'Imām Ṭabarānī'.

### Birth

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Ṣafar-ul-Muẓaffar 260 Ḥijrī at Tibriyah.

### Student life

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started acquiring knowledge in his childhood. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was 13 years old, he learnt Aḥādīš at Tibriyah from Sayyidunā Aḥmad Ibn Mas'ūd Muqaddasī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوَى. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then moved to Syria where he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ learnt Aḥādīš from expert Muḥaddīšin. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then headed towards Egypt in 280 Ḥijrī. In 282 Ḥijrī he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was in Yemen. In 283 Ḥijrī, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ travelled to Madīnah. Then travelling through Makkaḥ Mukarramah, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ again came to Yemen. In 285 Ḥijrī, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came back to Egypt and in 287 Ḥijrī he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ travelled to Iraq. During these journeys, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had the honour of listening to Aḥādīš from leading scholars of Ḥadīš. He

رحمته اللہ تعالیٰ علیہ then migrated to Persia (Iran) where he رحمته اللہ تعالیٰ علیہ stayed till his demise.

## Honourable teachers

In *Taẓkira-tul-Huffāz*, Sayyidunā Imām Ḥabīb al-Dīn al-Qawī has said that the number of teachers of Sayyidunā Sulaymān Bin Aḥmad Ṭabarānī رحمته اللہ تعالیٰ علیہ is more than one thousand. Sayyidunā Imām Abū Naʿīm Aṣḥāhānī رحمه الله تعالى، a brilliant student of Sayyidunā Imām Ṭabarānī رحمته اللہ تعالیٰ علیہ, has stated in book, *Hilya-tul-Awliyā*, ‘Imām Ṭabarānī رحمته اللہ تعالیٰ علیہ has narrated Aḥādīṣ from numerous, eminent scholars, some of whose names are given below:

1. Sayyidunā ‘Alī Bin ‘Abdul ‘Azīz Baghwī
2. Sayyidunā Abū Muslim Kashī
3. Sayyidunā Muhammad Bin ‘Abdullāh Ḥaḍramī
4. Sayyidunā ‘Abdullāh Bin Aḥmad Bin Ḥanbal
5. Sayyidunā Ishāq Bin Ibrāhīm Dabrī
6. Sayyidunā Yūsuf Bin Ya’qūb Qāḍī (7. Sayyidunā Muhammad Bin ‘Uṣmān Bin Abī Shaybah رحمه الله تعالى عنهم أجمعين)

## Brilliant students

Numerous students quenched their thirst of knowledge from this learned scholar. A few names of them are as under:

1. Sayyidunā Ḥāfiẓ Aḥmad Bin Mūsā Bin Mardūyah
2. Sayyidunā Ḥāfiẓ Muhammad Bin Aḥmad Bin Aḥmad Jārūdī
3. Sayyidunā Ḥāfiẓ Muhammad Bin Ishāq Bin Muhammad Bin Yaḥyā Aṣḥāhānī and

4. Sayyidunā Ḥāfiẓ Muhammad Bin Abū ‘Alī Aḥmad Bin ‘Abdur Raḥmān Ḥamzānī Zakwānī (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ). Moreover, even some of your eminent teachers have narrated Aḥādīṣ from you.

## Publication and compilation

Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has written a number of books. Some of them are as under:

1. الْمُعْجَمُ الْكَبِيرُ (Al-Mu’jam-ul-Kabīr)
2. الْمُعْجَمُ الْأَوْسَطُ (Al-Mu’jam-ul-Awsaṭ)
3. الْمُعْجَمُ الصَّغِيرُ (Al-Mu’jam-uṣ-Ṣaghīr)
4. مَكَارِمُ الْأَخْلَاقِ [Makārim-ul-Akhlāq (*this book*)]
5. كِتَابُ الْأَوَائِلِ (Kitāb-ul-Awāil)
6. كِتَابُ الْأَحَادِيثِ الطَّوَالِ (Kitāb-ul-Aḥādīṣ-iṭ-Ṭiwāl)
7. كِتَابُ الدُّعَاءِ (Kitāb-ud-Du’a)

## Commendation

Sayyidunā Imām Sam’ānī قُدِّسَ سِرُّهُ التُّوْرَانِي has stated in *Al-Ansāb*, ‘Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was Ḥāfiẓ-ul-Ḥadīṣ of his time. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى travelled several countries with the purpose of acquiring knowledge of Ḥadīṣ. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى met numerous scholars and had extensive discussions with the Ḥuffāẓ of Aḥādīṣ [i.e. those who have memorized Aḥādīṣ]. In the last years of his age he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى permanently settled in Iṣbahān and authored a large number of books.’

Sayyidunā Imām Ibn ‘Asākir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in *Tarīkh Dimashq*: ‘Sayyidunā Imām Ṭabarānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is one of those who committed numerous Aḥādīṣ to memory and travelled from place to place for the purpose of acquiring Aḥādīṣ.’

Sayyidunā Imām Ibn ‘Ammād رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in *Shazrāt-uz-Žahab*, ‘Sayyidunā Imām Ṭabarānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a reliable and true Muḥaddīṣ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ possessed strong memory with expertise and deep knowledge of the authenticity and narrators of Aḥādīṣ on different topics.’

## Demise

This eminent scholar great at showering the rain of knowledge and quenching the thirst of knowledge seekers departed from this mortal world to the immortal one in the month of Žul-Qa’daḥ 360 Ĥijrī.

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجْعُونَ)

May Allah عَزَّوَجَلَّ shower His mercy unto him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ISLAMIC MANNERS

### Blessings of reciting the Holy Quran, remembrance of Allah ﷻ, Qufl-e-Madīnāh of tongue, love for the poor and keeping their company

1. Sayyidunā Abū Zār Ghifārī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that he said to the Prophet of Raḥmah ﷺ: يَا رَسُولَ اللَّهِ ﷺ: صَلِّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Kindly give me some advice. The Holy Prophet ﷺ said, 'I advise you to fear Allah عَزَّوَجَلَّ. Undoubtedly, it is the (essence) of your religion.' I said, 'Please, give me more advice.' The Holy Prophet ﷺ said, 'Recite the Quran and remember Allah عَزَّوَجَلَّ in abundance, as it will be Nūr (light) for you in this world as well as in the heavens.' I requested, 'Yā Rasūlallāh ﷺ! Give me some more advice.' The Beloved Mustafa ﷺ said, 'Make Jihad obligatory for you, as it is the monasticism<sup>1</sup> of my Ummah.'

I then requested again for more advice. The Noble Prophet ﷺ said, 'Laugh less, for excessive laughing kills the hearts and dulls the faces.' I said, 'Give me more advice.' The Holy Prophet ﷺ said, 'Keep quiet, for silence

<sup>1</sup> Monasticism means devoting oneself to worship and staying away from people.

is a shield against satan as well as a helper in your religious works'. I said, 'Advice me something more.' The Beloved Prophet ﷺ said, 'Look towards the one who is inferior to you in worldly status rather than the one who is superior to you. In this way, you will not be looking down upon the favour Allah عز وجل has bestowed on you.' I said, 'Yā Rasūlallāh ﷺ! Advise me something more.' The Noble Prophet ﷺ said, 'Love the Masākīn (poor and needy) and keep their company.' 'Advice me more', I respectfully said. The Beloved Prophet ﷺ said, 'Speak the truth even if it is bitter.'

I said, 'Please, advice some more.' The Beloved and Blessed Prophet ﷺ said, 'Establish relation with your relatives even if they break up with you. I said, 'Yā Rasūlallāh ﷺ! Advise more.' The Holy Prophet ﷺ said, 'In Allah's matter, do not be afraid of any condemnation or rebuke.' I requested for some more advice.' The Noble Prophet ﷺ said, 'Like the things for others that you like for yourself.' Then the Noble Prophet ﷺ tapped me on my chest and said, 'O Abū Ẓar! There is no wisdom like tactic, there is no piety like abstinence from sins and there is no gentleness like good manners.'<sup>1</sup>

## EXCELLENCE OF GOOD MANNERS

2. Amīr-ul-Mu'minīn, Sayyidunā 'Alī-ul-Murtaḍā كرم الله تعالى وجهه الكريم has narrated that the Noble Prophet ﷺ has said, 'Undoubtedly, through good manners, a person is able to attain the rank of those offering Ṣalāh, fasting during the day and worshipping at night. [And sometimes] a person is written as

<sup>1</sup> Attarghib Wattarhib, Kitāb-ul-Qaḍā, vol. 3, pp. 131, Ḥadiṣ 24

haughty and rebellious whereas he does not have power over anyone except for his family.<sup>1</sup>

3. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported that the Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Through good manners, a person can attain the rank of the one who performs Ṣalāt-ut-Tahajjud and remains thirsty owing to fasting in hot summer.’<sup>2</sup>
4. Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is nothing that weighs heavier on the scale of deeds than good manners.’<sup>3</sup>
5. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Shall I not give you the news about the best of all among you?’ We said, ‘Why not!’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who is well-mannered amongst you.’<sup>4</sup>
6. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of the Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘On the Day of Judgement, those amongst you who would be dear and near to me in my company are the ones who have good manners and adopt humbleness. People love them and they love people. Those amongst you who would be disliked and distant from me in my company are the ones who are arrogant, boastful and talkative.’<sup>5</sup>

<sup>1</sup> Al-Mu’jam-ul-Awsaṭ, vol. 4, pp. 369-372, Ḥadīṣ 6273-6283

<sup>2</sup> Al-Isṭiṣkār lil-Qurṭubī, Bāb: Mā-Jā fi Ḥusn Al-Khalq, vol. 8, pp. 279, Ḥadīṣ 1672

<sup>3</sup> Sunan Abī Dāwūd, vol. 4, pp. 332, Ḥadīṣ 4799

<sup>4</sup> Attarghib Wattarhib, Kitāb-ul-Adab, vol. 3, pp. 330, Ḥadīṣ 4071

<sup>5</sup> Sunan-ut-Tirmizī, vol. 3, pp. 409, Ḥadīṣ 2025; Attarghib Wattarhib, Kitāb-ul-Adab, vol. 3, pp. 332, Ḥadīṣ 4080

7. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّ وَجَلَّ says: I have created mankind through My knowledge. When I intend goodness for a person, I grant him good manners and when I am displeased with someone, I inflict bad manners on him.’<sup>1</sup>
8. Sayyidunā Jābir Bin Samura رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The best amongst the Muslims is the one who is the best in manners.’<sup>2</sup>
9. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘A perfect Mu`min (believer) is the one who is the best in manners.’<sup>3</sup>
10. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Fire would not burn the person whose face and manners are made excellent by Allah عَزَّ وَجَلَّ.’<sup>4</sup>
11. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Good manners melt the sins as the heat of the sun melts the ice.’<sup>5</sup>
12. Sayyidunā Usāmah Bin Sharīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the best thing bestowed to man?’ The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Nothing better than good manners is bestowed upon man.’<sup>6</sup>

<sup>1</sup> Jāmi’-ul-Aḥādīṣ, vol. 5, pp. 325, Ḥadīṣ 15129

<sup>2</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 7, pp. 410, Ḥadīṣ 20874

<sup>3</sup> Sunan Abi Dāwūd, vol. 4, pp. 290, Ḥadīṣ 4682

<sup>4</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 249, Ḥadīṣ 8038

<sup>5</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 247, Ḥadīṣ 8036

<sup>6</sup> Al-Mu’jam-ul-Kabīr, vol. 1, pp. 179, Ḥadīṣ 463

13. Sayyidunā Abū Ṣar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me the following piece of advice, 'Wherever you live, fear Allah عَزَّ وَجَلَّ and perform a good deed forthwith if a sin occurs, for this [good deed] would wipe out the sin. And treat people with good manners.'<sup>1</sup>

## THE EXCELLENCE OF POLITENESS, MEEKNESS AND COURTESY

14. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Shall I not inform you of the person hellfire is Ḥarām (prohibited) for? The one who is good-natured, soft-spoken, forgiving and fulfiller of people's needs.'<sup>2</sup>
15. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'A Mu'min is so good-natured and soft-spoken that people consider him a foolish person due to his gentleness.'<sup>3</sup>
16. Sayyidunā 'Irbāḍ Bin Sāriyah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'A Mu'min is like a camel led by a halter around its nose. If it is tied [to something] it stops and if it is walked, it starts walking. If it is made to sit on a stony ground, it sits.'<sup>4</sup>
17. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Glad tidings to the one who adopts humility without misery. Glad tidings to the one who

<sup>1</sup> Sunan-ut-Tirmizī, vol. 3, pp. 397, Ḥadiṣ 1994

<sup>2</sup> Al-Mu'jam-ul-Awsaṭ, vol. 1, pp. 244, Ḥadiṣ 837

<sup>3</sup> Shu'ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 272, Ḥadiṣ 8127

<sup>4</sup> Sunan Ibn Mājah, Kitāb-us-Sunnah, vol. 1, pp. 32, Ḥadiṣ 43; Tafsīr Rūḥ-ul-Bayān, Taḥt Al-Āyah 63, vol. 6, pp. 240

keeps the company of Islamic scholars of jurisprudence and wisdom and refrains from the company of the disgraced sinners. Glad tidings to the one who spends excessive wealth of his in the path of Allah **عَزَّوَجَلَّ** and avoids useless talking. Glad tidings to the one who is acting upon my ‘Sunnah’ and does not give it up to adopt Bid’ah (innovation).<sup>1</sup>

## EXCELLENCE OF MEETING PEOPLE AMIABLY

18. Sayyidunā Abū Ḥurayrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** reported that the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘You cannot make people happy with your riches but your amiability and good manners can make them happy.’<sup>2</sup>
19. Sayyidunā Jābir Bin ‘Abdullāh **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** reported that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘The best ‘Ṣadaqaḥ’ (charity) is that you pour water from your pot to your brother’s pot and meet him cordially.’<sup>3</sup>

## THE EXCELLENCE OF SMILING AT A MUSLIM BROTHER

20. Sayyidunā Abū Ṣar Ghifārī **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has reported that the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘Filling your brother’s mug with water from your own mug is Ṣadaqaḥ. For you to call [people] towards righteousness and prevent [them] from evil is Ṣadaqaḥ. Your smiling at your Muslim

<sup>1</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 355, Ḥadīṣ 10563

<sup>2</sup> Al-Mustadrak lil Ḥākim, Kitāb-ul-‘Ilm, vol. 1, pp. 329, Ḥadīṣ 435

<sup>3</sup> Sunan-ut-Tirmizī, vol. 3, pp. 391, Ḥadīṣ 1977

brother is Ṣadaqaḥ and showing the way to someone who is lost is also Ṣadaqaḥ.<sup>1</sup>

21. Referring to Sayyidunā Abū Dardā رضي الله تعالى عنه, Sayyidatunā Umm-e-Dardā رضي الله تعالى عنها has stated that he used to smile when talking. She enquired of his smiling habit during talks, Sayyidunā Abū Dardā رضي الله تعالى عنه replied he had seen that the Holy Prophet صلى الله تعالى عليه وآله وسلم would continue to smile during his blessed conversation.<sup>2</sup>
22. Sayyidunā Jābir رضي الله تعالى عنه reported that whenever there was revelation on the Beloved Prophet صلى الله تعالى عليه وآله وسلم, I would say that the Holy Prophet صلى الله تعالى عليه وآله وسلم was about to instil fear in people, and when there was no revelation, the Noble Prophet صلى الله تعالى عليه وآله وسلم was the most smiling and obliging of all.<sup>3</sup>

## THE EXCELLENCE OF BEING LENIENT AND TOLERANT

23. Sayyidunā ‘Abdullāḥ Bin Mughaffal رضي الله تعالى عنه reported that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘Undoubtedly, Allah عز وجل shows leniency and likes leniency. He عز وجل bestows [the reward on His bondman] for leniency that He عز وجل does not bestow for strictness.<sup>4</sup>

<sup>1</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 3, pp. 204, Ḥadīṣ 3328

<sup>2</sup> Tārīkh Madīnah Dimashq li Ibn ‘Asākir, vol. 47, pp. 187, Raqm 5464

<sup>3</sup> Al-Kāmil fī Ḍu’afā-ir-Rijāl, Raqm 42/1663 Muhammad Bin ‘Abdur Raḥman Bin Abī Laylā, vol. 7, pp. 392

<sup>4</sup> Sunan Abi Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 334, Ḥadīṣ 4807

24. Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّ وَجَلَّ likes easiness in every matter.’<sup>1</sup>
25. Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The thing that has gentleness is embellished.’<sup>2</sup>
26. Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has described that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When Allah عَزَّ وَجَلَّ intends to bless some family, He عَزَّ وَجَلَّ creates in their hearts love and kindness.’<sup>3</sup>
27. Sayyidunā Saḥal Bin Sa’d رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Peace is from Allah عَزَّ وَجَلَّ while haste is from satan.’<sup>4</sup>
28. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘A person’s honour is his religion, politeness is his wisdom and gentleness is his good character.’<sup>5</sup>
29. Sayyidunā Ashaj ‘Aṣrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has described that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘You possess two characteristics that Allah عَزَّ وَجَلَّ likes; tolerance and calmness.’ I asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Have I myself gained those characteristics or I was innately born with these two characteristics by Allah عَزَّ وَجَلَّ?’ The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّ وَجَلَّ set up

<sup>1</sup> Ṣaḥīḥ Bukhārī, Kitāb-ul-Adab, vol. 4, pp. 106, Ḥadīṣ 6024

<sup>2</sup> Musnad Al-Bazzār, Musnad Abi Ḥamzah Anas Bin Mālīk, vol. 2, pp. 329, Ḥadīṣ 7002

<sup>3</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, Musnad ‘Āishah, vol. 9, pp. 345, Ḥadīṣ 24481

<sup>4</sup> Sunan-ut-Tirmizī, vol. 3, pp. 407, Ḥadīṣ 19

<sup>5</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 3, pp. 292, Ḥadīṣ 8782



your nature on these two characteristics.’ Then I said, ‘All praise is to Allah عَزَّوَجَلَّ Who set up my nature with these two characteristics, with whom He عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are happy.’<sup>1</sup>

30. Sayyidatunā Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who does not possess even one out of three characteristics should not hope to be rewarded for any good deeds:
- i. The piety that refrains him from Ḥarām deeds,
  - ii. the forbearance that prevents him from misleading, and
  - iii. good manners with which he leads his life among the people.’<sup>2</sup>

## THE EXCELLENCE OF PATIENCE AND GENEROSITY

31. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Perfect faith is the name of patience and generosity.’<sup>3</sup>
32. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The Mu`min who keeps relation with people and tolerates the sufferings caused by them, is much better than the other Mu`min who does not keep relation with people and does not show patience for sufferings caused by people.’<sup>4</sup>

<sup>1</sup> Al-Sunan-ul-Bayḥaqī, Kitāb-un-Nikāḥ, vol. 7, pp. 163, Ḥadīṣ 13587

<sup>2</sup> Shu‘ab-ul-Īmān lil Bayḥaqī, vol. 10, pp. 153, Ḥadīṣ 175

<sup>3</sup> Al-Musnad li Abi Ya‘lā, Musnad Jābir Bin ‘Abdullāh, vol. 2, pp. 220, Ḥadīṣ 1849

<sup>4</sup> Al-Sunan-ul-Kubrā lil Bayḥaqī, vol. 10, pp. 153, Ḥadīṣ 20175

33. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When Sayyidunā Nabī Ibrāhīm عَلَيْهِ السَّلَام was made to visit the earth and the sky, he عَلَيْهِ السَّلَام saw a transgressor and cursed him, so the transgressor was doomed. Seeing another sinner, he عَلَيْهِ السَّلَام cursed him as well, so Allah عَزَّوَجَلَّ sent a revelation to him: O Ibrāhīm! Without doubt, one who has disobeyed Me is also My bondman, and any of three things will protect him from My wrath. He would either repent and I would accept his repentance or he would implore Me for forgiveness and I would forgive him or such people will be born in his generation who will be worshipping Me. O Ibrāhīm! Do you not know that one of My names is ‘Aṣ-Ṣabūr’ i.e. the Patient.’<sup>1</sup>
34. Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is no one showing more patience than Allah عَزَّوَجَلَّ upon listening to something painful; people attribute offspring to Him and He عَزَّوَجَلَّ still pardons and gives them sustenance.’<sup>2</sup>
35. Sayyidunā Abū Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, ‘When you find any of your Muslim brothers involved in sins, do not abet satan by saying such a thing as: May Allah عَزَّوَجَلَّ humiliate him and to hell with him. But rather you should say like this: May Allah عَزَّوَجَلَّ give him the ability to repent and forgive him!’<sup>3</sup>

<sup>1</sup> Al-Mu’jam-ul-Awsaṭ, vol. 5, pp. 322, Ḥadiṣ 7475

<sup>2</sup> Ṣaḥīḥ Muslim, pp. 1506, Ḥadiṣ 2804

<sup>3</sup> Al-Mu’jam-ul-Kabīr, vol. 9, pp. 110, Ḥadiṣ 8574

## THE EXCELLENCE OF CONTROLLING ONESELF IN ANGER

36. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم has said: The powerful is not the one who knocks down people! The companions asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Then, who is powerful?’ He صلى الله تعالى عليه وآله وسلم replied, ‘The powerful is the one who controls himself when in anger.’<sup>1</sup>
37. Sayyidunā Anas رضي الله تعالى عنه narrated that the Blessed Prophet صلى الله تعالى عليه وآله وسلم went past some people and witnessed that they were competing to lift a stone. ‘What is going on here,’ the Blessed Prophet صلى الله تعالى عليه وآله وسلم inquired. The people said, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! This is the stone we considered as the stone of the powerful in the pre-Islamic era of ignorance.’ The Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘Shall I not inform you of the most powerful among you? The most powerful amongst you all is the one who overcomes his anger.’<sup>2</sup>
38. Sayyidunā ‘Abdullāh Bin ‘Amr رضي الله تعالى عنه reported that a person came to the Merciful Prophet صلى الله تعالى عليه وآله وسلم and said, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! What can save me from Allah’s wrath? The Beloved Prophet صلى الله تعالى عليه وآله وسلم said to him, ‘Do not get angry.’<sup>3</sup>
39. Sayyidunā Wahb Bin Munabbih رضي الله تعالى عنه narrated, ‘It is stated in the Torah, when you get angry, remember Me; and when I am in wrath, I will remember you. And have patience when you are oppressed; My help for you is better than your own

<sup>1</sup> Ṣaḥīḥ Muslim, Kitāb-ul-Bir Waṣ-Ṣilah, pp. 1406, Ḥadīṣ 2608

<sup>2</sup> Jāmi’-ul-Aḥādīṣ liṣ Suyūṭī, vol. 18, pp. 493, Ḥadīṣ 13087

<sup>3</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 2, pp. 587, Ḥadīṣ 6646

help for yourself. Move your hand [i.e. make efforts]! The doors of sustenance will be opened for you.<sup>1</sup>

## THE EXCELLENCE OF COMPASSION AND KIND-HEARTEDNESS

40. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘By the One the All-powerful under Whose unlimited powers my soul is! Allah عَزَّوَجَلَّ bestows His mercy only on the one who is merciful.’ We asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Are we all merciful?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The one who only shows mercy to himself and his family is not merciful but rather merciful is the one who shows mercy to all Muslims.’<sup>2</sup>
41. Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ says, ‘If you want My mercy, show mercy towards My creature.’<sup>3</sup>
42. Sayyidunā Usāmah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Verily, Allah عَزَّوَجَلَّ shows mercy towards the bondmen who shows mercy [to others].’<sup>4</sup>
43. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ does not have mercy on the one who does not have mercy on others.’<sup>5</sup>

<sup>1</sup> Fayḍ-ul-Qadīr, vol. 4, pp. 629, Taḥt Al-Ḥadiṣ 6022

<sup>2</sup> Az-Zuḥd-ul-Ḥinād, vol. 2, pp. 616, Ḥadiṣ 1325

<sup>3</sup> Al-Kāmil fī Ḍu`afā-ir-Rijāl, Raqm 23\593, Khālīd Bin ‘Amr, vol. 3, pp. 457

<sup>4</sup> Ṣaḥīḥ Bukhārī, vol. 1, pp. 434, Ḥadiṣ 1284

<sup>5</sup> Ṣaḥīḥ Muslim, pp. 1268, Ḥadiṣ 2319

44. Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who does not show mercy is not treated with mercy. And the one who does not forgive is not forgiven.’<sup>1</sup>
45. Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who does not have mercy on those on the earth is not treated with mercy by the Owner of the sky.’<sup>2</sup>
46. Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Show mercy to those on earth, the Owner of sky will have mercy on you.’<sup>3</sup>
47. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that he heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Show mercy; you’ll be treated with mercy. Forgive; you will be forgiven.’<sup>4</sup>
48. Sayyidunā Saḥl Bin Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ stated that a woman once came to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the fulfilment of her need but she found no place near the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Seeing this, a companion stood up letting her sit where he was sitting. Her need was then fulfilled. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired from the companion, ‘Why did you do so?’ The companion said, ‘I had mercy on her.’ After listening to this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘May Allah عَزَّوَجَلَّ have mercy on you!’<sup>5</sup>

<sup>1</sup> Attarghib Wattarhib, vol. 3, pp. 154, Ḥadīṣ 3448

<sup>2</sup> Attarghib Wattarhib, vol. 3, pp. 154, Ḥadīṣ 3451

<sup>3</sup> Muṣannaf Ibn Abī Shaybah, vol. 6, pp. 94, Ḥadīṣ 10

<sup>4</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 5, pp. 449, Ḥadīṣ 7236

<sup>5</sup> Al-Mu’jam-ul-Kabīr, vol. 6, pp. 161, Ḥadīṣ 5854

49. Sayyidunā Qurrah رضي الله تعالى عنه narrated that a person said to the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم: *Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! I have mercy on the goat when I slaughter it. The Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘Allah عز وجل will have mercy on you if you have mercy on the goat.’<sup>1</sup>*

## THE EXCELLENCE OF CONTROLLING ONE’S ANGER

50. Sayyidunā Anas Juḥanī رضي الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘The one who suppresses his anger despite being able to vent it, Allah عز وجل will call him before all the people on the Day of Judgement and let him choose whichever of the maidens of Paradise he desires.’<sup>2</sup>
51. Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنهما narrated that the Beloved and Blessed Rasūl صلى الله تعالى عليه وآله وسلم said, ‘Swallowing anything is not greater than swallowing one’s anger for the pleasure of Allah عز وجل.’<sup>3</sup>
52. Sayyidunā Anas رضي الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم was going past some people who were wrestling. The Prophet of Raḥmah صلى الله تعالى عليه وآله وسلم enquired, ‘What is going on?’ They said, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! So-and-so is a very strong man. He defeats everyone!’ The Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Shall I not tell you who is even stronger than him? If the person who is oppressed by someone, swallows his anger and controls himself; he dominates his own satan and that of the other.’<sup>4</sup>

<sup>1</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 5, pp. 304, Ḥadīṣ 15592

<sup>2</sup> Sunan-ut-Tirmizī, Kitāb Ṣifāt-ul-Qiyāmah, vol. 4, pp. 222, Ḥadīṣ 2501

<sup>3</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 4, pp. 222, Ḥadīṣ 2501

<sup>4</sup> Musnad-ul-Bazzār, vol. 2, pp. 345, Ḥadīṣ 7676

53. Sayyidunā Anas رضي الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم said, ‘Are you not able to become Abū Ḍumḍum?’ The companions رضي الله تعالى عنهم asked, ‘Who is Abū Ḍumḍum?’ The Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘This is the person who says in the early morning: **اَللّٰهُمَّ اِنِّىْ قَدْ وَهَبْتُ نَفْسِىْ وَعَرَضِىْ** (i.e. ‘O Allah عَزَّوَجَلَّ! I bequeath my life and respect.’ Hence, he would not answer back to the person swearing at him; he would not oppress his oppressor and he would not hit the one who hits him.<sup>1</sup>
54. Sayyidunā ‘Abdullāh Bin ‘Abbās رضي الله تعالى عنهما has said in exegesis of the verse **وَالْكٰظِمِيْنَ الْغَيْظَ** (i.e. *and those who swallow their anger*<sup>2</sup>), ‘It implies that someone misbehaves you and you are able to answer back but still you suppress your anger and do not answer back.’

## THE EXCELLENCE OF FORGIVING OTHERS

55. Sayyidunā Anas رضي الله تعالى عنه narrated that the Merciful Prophet صلى الله تعالى عليه وآله وسلم said, ‘On the Judgement Day when people would be standing in wait for accountability, an announcer would say, ‘The one whose reward is due on Allah’s benevolence, stand up and enter Paradise.’ The announcer would say for the second time, ‘The one whose reward is due on Allah’s benevolence, stand up.’ People would ask, ‘Who is he whose reward is due on the benevolence of Allah عَزَّوَجَلَّ?’ The announcer would say, ‘Those who would forgive others.’ Thus, countless people would stand and enter Paradise without accountability.’<sup>3</sup>

<sup>1</sup> Jāmi’-ul-Aḥādīṣ liṣ Suyūṭī, vol. 3, pp. 410, Ḥadīṣ 9447

<sup>2</sup> Kanz-ul-Īmān (Translation of Quran); Part 4, Sūrah Āl-e-‘Imrān, verse 134

<sup>3</sup> Attarghīb Wattarhīb, vol. 3, pp. 211, Ḥadīṣ 17

56. Sayyidunā ‘Uqbāh Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once held my hand and said, ‘O ‘Uqbāh! Shall I not tell you about the good manners of people of the world and the Hereafter?’ I respectfully said, ‘Yes please!’ Then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Keep relationship with him who severs relation with you, give to him who deprives you and forgive him who oppresses you.’<sup>1</sup>
57. Sayyidunā Ubayy Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who likes that a palace be built for him in Paradise and his ranks be raised, should forgive the one who oppresses him, bestow upon the one who deprives him and keep relation with the one who severs relationship with him.’<sup>2</sup>
58. Sayyidunā Abū ‘Abdullāh Jādī عَلَيْهِ رَحْمَةُ اللهِ الْوَلَى narrated that he asked Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا about the good manners of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She replied, ‘He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was not a talker of bad things nor a wrong doer. Neither did he holler in the markets nor was he an avenger but the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was forgiving and tolerant.’<sup>3</sup>
59. Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has never hit anyone except Jihad and neither did he retaliate for personal reasons. However, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did take revenge, for Allah عَزَّوَجَلَّ, on the one who committed the deeds declared Ḥarām by Allah عَزَّوَجَلَّ. When the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked for something, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Mu’jam-ul-Kabīr, vol. 17, pp. 269, Ḥadīṣ 739

<sup>2</sup> Al-Mustadrak, Kitāb-ut-Tafsīr, vol. 3, pp. 12, Ḥadīṣ 3215

<sup>3</sup> Sunan-ut-Tirmizī, vol. 3, pp. 409, Ḥadīṣ 2023



did not refuse. But the Holy Prophet ﷺ forbade the acts causing sins because the Holy Prophet ﷺ kept away from people in such matters. If there were two alternatives given, the Noble Prophet ﷺ always adopted the easier one.<sup>1</sup>

60. Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه reported that the Holy Prophet ﷺ has said, ‘On the Day of Judgement, Allah عز وجل will forgive the sins of the person who forgives the mistake of a repentant person.’<sup>2</sup>
61. Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رضى الله تعالى عنها has reported that the Prophet of Raḥmah ﷺ has said, ‘Forgive the mistakes of those who are considerate towards you unless they deserve punishment as per the Shari’ah (Islamic Sacred Law).’<sup>3</sup>
62. Sayyidunā ‘Abdullāh Bin ‘Umar رضى الله تعالى عنهما has stated, ‘Do not punish those who are considerate towards you if they are righteous.’<sup>4</sup>
63. Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه reported that the Beloved Mustafa ﷺ has said, ‘Ṣadaqaḥ [charity] does not decrease wealth at all. Allah عز وجل heightens the respect of the one who forgives. And Allah عز وجل bestows elevation on the one who shows humility for Allah عز وجل.’<sup>5</sup>

<sup>1</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 451, Ḥadīṣ 25039

<sup>2</sup> Musnad-ul-Bazzār, vol. 2, pp. 477, Ḥadīṣ 8967

<sup>3</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 544, Ḥadīṣ 2553

<sup>4</sup> Fayḍ-ul-Qadīr, vol. 3, pp. 299, Ḥadīṣ 3233

<sup>5</sup> Ṣaḥīḥ Muslim, pp. 1397, Ḥadīṣ 2588

64. Sayyidunā Marwān Bin Jināh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘The world exists on the fact that someone forgives the one who misbehaves.’<sup>1</sup>
65. Sayyidunā Maysirāh Bin Ḥalbas رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘Good tidings to the one who renders the right where people do not know how to give right. Thus, Allah عَزَّوَجَلَّ bestows the awareness of His pleasure upon him. It is such a time that only the one who maintains anonymity can get absolution. Their hearts are luminous lamps in the darkness. Allah عَزَّوَجَلَّ opens the doors of Paradise for them and spares them from the ordeal of every dusty and dark place.’

### THE EXCELLENCE OF BEING A WELL-WISHER TO THE MUSLIMS

66. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Dīn refers to well-wishing (to act whole-heartedly upon the commandments of Sharī‘ah).’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! ‘Towards whom?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Towards Allah عَزَّوَجَلَّ, to His Book, to His Prophets, to the Imām of the Muslims and towards ordinary Mu`minīn (true believers).’<sup>2</sup>
67. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Mu`minīn are well-wishers and affectionate towards one another no matter if they live in different cities. Whereas, hypocrites cheat each other even if they live in the same cities.’<sup>3</sup>

<sup>1</sup> Tārīkh Madīnah Dimashq li Ibn ‘Asākir, vol. 18, pp. 84, Raqm 2157

<sup>2</sup> Ṣaḥīḥ Muslim, pp. 47, Ḥadīṣ 55

<sup>3</sup> Attarghib Wattarhib, vol. 2, pp. 361, Ḥadīṣ 12

68. Sayyidunā Bakr Bin ‘Abdullāh Muzanī رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘If I entered a crowded Masjid and someone asked me as to who the best person among them were; I would first ask the questioner, ‘Do you know the well-wishing person among them?’ If he knew him, then I would say, ‘He is the best of all. I also know that the person deceiving them is the worst of all. I am afraid, their best person may indulge in making mischief and I am also optimistic that their worse person may become pious.’
69. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘None of you can become a true believer (Mu`min) unless he likes for his brother what he likes for himself.’<sup>1</sup>
70. Sayyidunā Mu’āz رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about perfect faith. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The perfect faith implies that you have love and hold a grudge only for the sake of Allah عَزَّوَجَلَّ and make ‘Zikrullāh’ in abundance. He رَضِيَ اللهُ تَعَالَى عَنْهُ then requested, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! And afterwards?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Like for people what you like for yourself, and dislike for people what you dislike for yourself and speak good or maintain silence.’<sup>2</sup>

<sup>1</sup> Ṣaḥīḥ Muslim, pp. 42, Ḥadīṣ 45

<sup>2</sup> Al-Musnad Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 266, Ḥadīṣ 22193

## EXCELLENCE OF PURITY OF HEART AND REFRAINING FROM MALICE AGAINST MUSLIMS

71. Sayyidunā Abū Sa'īd Khudrī رضي الله تعالى عنه has narrated that the Beloved Prophet صلى الله تعالى عليه وآله وسلم said, 'The Abdāl of my Ummah will not enter Paradise merely because of their righteous deeds. But rather they will enter Paradise due to the mercy of Allah عَزَّوَجَلَّ, generosity of Nafs, purity of heart and due to being merciful to all Muslims.'<sup>1</sup>
72. Sayyidunā Anas Bin Mālīk رضي الله تعالى عنه has narrated that he and other companions رضي الله تعالى عنهم were present in the blessed court of the Holy Prophet صلى الله تعالى عليه وآله وسلم. The Noble Prophet صلى الله تعالى عليه وآله وسلم said, 'Through this way, a person deserving of Paradise will come to you.' Meanwhile, an Anṣārī companion came with his beard dripping with water of Wuḍū and holding his shoes in his left hand. He رضي الله تعالى عنه then made Salām. On the second day, the Noble Prophet صلى الله تعالى عليه وآله وسلم told the same news again and the same Anṣārī companion came. On the third day the same thing happened.

After the Beloved Prophet صلى الله تعالى عليه وآله وسلم left, Sayyidunā 'Abdullāh Bin 'Amr رضي الله تعالى عنه followed the same companion and said to him, 'By Allah عَزَّوَجَلَّ! I have a matter with my father and I will not go to him for three days, kindly allow me to stay with you for three days if it is reasonable.' The Anṣārī companion consented to the request. Sayyidunā Anas رضي الله تعالى عنه said: Sayyidunā 'Abdullāh Bin 'Amr رضي الله تعالى عنه said to me, 'I stayed three nights with him but I did not witness him doing any worship at night. However, when he رضي الله تعالى عنه tossed and turned, he would invoke 'Zikrullāh' until he would get up

<sup>1</sup> Kanz-ul-'Ummāl, vol. 12, pp. 85, Ḥadīṣ 34596

to perform Ṣalāt-ul-Fajr.’ Sayyidunā ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ said that he did not listen anything from the Anṣārī companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ apart from good. When the three days passed, I was very likely to deem his deeds insignificant but I told the Anṣārī companion, ‘O bondman of Allah (عَبْدُ رَجُلٍ)! I am not really angry with my father nor have I abandoned him but I heard the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying thrice ‘A *Jannati* (i.e. a person deserving of Paradise) will come to you now’ and you were the one who came all three times. I, therefore, firmly determined to stay with you to observe what you do so that I could follow you. But I did not see you doing any major worship. So how did you attain such a high rank that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ praised you in this way?’

The Anṣārī companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘There is no deed other than the one you have witnessed.’ Sayyidunā ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Listening to this, I was about to return when the Anṣārī companion called me and said, ‘I have no deed other than one you have witnessed but I have no grudge in my heart against any Muslim nor am I jealous of what Allah عَزَّ وَجَلَّ has granted to others.’ Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: I said to him, ‘These are the very virtuous deeds, due to which you are ranked high, whereas we are unable to do that.’<sup>1</sup>

73. Sayyidunā Mu’āwiyah Bin Qurraḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘The best among people is the one who has a purified heart and refrains from backbiting the most.’<sup>2</sup>
74. Sayyidunā Ka’b رَضِيَ اللَّهُ تَعَالَى عَنْهُ was asked, ‘How would a sleeping person get forgiveness and a Ṣalāh-offering person earn

<sup>1</sup> Al-Muṣannaf li ‘Abdur Razzāq, vol. 10, pp. 260, Ḥadīṣ 4944

<sup>2</sup> Al-Muṣannaf li Ibn Abī Shaybah, vol. 8, pp. 4944, Ḥadīṣ 8

gratitude?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘A person offers Ṣalāh standing at night and makes Du’ā for his sleeping-brother, in his absence. Allah عَزَّوَجَلَّ grants forgiveness to his sleeping-brother due to his Du’ā. And due to well-wishing for his sleeping brother, the person standing in Ṣalāh deserves to be thanked.’

## THE EXCELLENCE OF MEDIATION

75. It is narrated by Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Shall I not tell you about a virtuous deed that is better than Ṣalāh, fasting and Ṣadaqaḥ (charity) in respect of the level of reward?’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said, ‘Why not!’ The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Improve your relation with each other because disunity causes damage to the religion.’<sup>1</sup>

## EXCELLENCE OF FULFILLING RIGHTS

76. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whosoever fulfils a right with his tongue, his reward will continue to increase until Allah عَزَّوَجَلَّ grants him his full reward on the Day of Judgement.’<sup>2</sup>

## THE EXCELLENCE OF HELPING THE OPPRESSED

77. Sayyidunā Barā` Bin `Āzib رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has ordered us to help the oppressed.<sup>3</sup>

<sup>1</sup> Sunan-ut-Tirmizī, vol. 4, pp. 228, Ḥadiṣ 2517

<sup>2</sup> Ḥilya-tul-Awliyā, Raqm 399, vol. 8, pp. 192, Ḥadiṣ 11851

<sup>3</sup> Sunan-ut-Tirmizī, vol. 4, pp. 369, Ḥadiṣ 2818

78. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ stated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Help your brother whether he is an oppressor or an oppressed.’ I said, ‘I can help an oppressed, but how can I help an oppressor?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Prevent him from oppression.’<sup>1</sup>

## PREVENTING AN OPPRESSOR FROM OPPRESSION

79. Sayyidunā Qays Bin Abī Ḥāzim رَضِيَ اللهُ تَعَالَى عَنْهُ stated that he listened to Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ saying: O people, you all recite this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ  
أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ

(Then he رَضِيَ اللهُ تَعَالَى عَنْهُ said) I have heard the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘When people see the oppressor and do not stop him from oppression, then they all will be tormented by Allah عَزَّوَجَلَّ soon.’<sup>2</sup>

80. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you witness my

<sup>1</sup> Sunan-ut-Tirmizī, vol. 4, pp. 112, Ḥadiṣ 2262

<sup>2</sup> Sunan-ut-Tirmizī, Kitāb-ut-Tafsīr, vol. 5, pp. 41, Ḥadiṣ 3068

Ummah respecting an oppressor, and you declare an oppressor to be the oppressor, this will make you apart from them.<sup>1</sup>

## PREVENT YOUR NAÏVE

81. Sayyidunā Nu'mān Bin Bashīr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Keep on preventing your naïve (inexperienced young people lacking in understanding<sup>2</sup>).'<sup>3</sup>

## THE EXCELLENCE OF HELPING MUSLIMS TO CATER FOR THEIR NEEDS

82. Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There are some people who Allah عَزَّوَجَلَّ has created to cater for the needs of others. People approach them when they are in need. These are the very people who will be safe from the torment of Allah عَزَّوَجَلَّ on the Judgement Day.'<sup>4</sup>
83. Sayyidunā Saḥl Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah عَزَّوَجَلَّ has the treasures of good and bad (i.e. good and evil) whereas their keys are human beings. The good news is for the one who Allah عَزَّوَجَلَّ has made like a key to good and a lock on evil, and the bad news is for the one who was made like a key to evil and a lock on good.'<sup>5</sup>

<sup>1</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 2, pp. 621, Ḥadīṣ 6798

<sup>2</sup> Commenting on this Ḥadīṣ, Sayyidunā 'Allāmah 'Abdur Raūf Munāwī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated, "The guardian has been addressed that he should prevent his naïve dependents from extravagance." (*Fayḍ-ul-Qadīr lil Munāwī*, vol. 3, pp. 579, *Taḥrīr Al-Ḥadīṣ* 3894)

<sup>3</sup> Shu'ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 92, Ḥadīṣ 7577

<sup>4</sup> Al-Mu'jam-ul-Kabīr, vol. 12, pp. 274, Ḥadīṣ 13334

<sup>5</sup> Al-Mu'jam-ul-Kabīr, vol. 6, pp. 150, Ḥadīṣ 5812



84. Sayyidunā Ibn ‘Abbās رضي الله تعالى عنه narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم has said that Allah عز وجل says, ‘I am Rab. I have made good and evil predestined. Good news is for the one who has the key to good and bad news is for the one who has the key to evil.’<sup>1</sup>
85. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘The person who removes difficulty and trouble from a Mu‘min, Allah عز وجل will create for him two such portions of Nūr (light) on the Ṣirāṭ bridge which will provide light to numerous creatures that no one other than Allah عز وجل knows their number.’<sup>2</sup>
86. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘Anyone who eases the worldly suffering of a Muslim, Allah عز وجل will ease his trouble on the Judgement Day. And the person who hides the faults of a Muslim, Allah عز وجل will hide his faults in the world as well as in the Hereafter, and Allah عز وجل keeps helping him as long as he keeps helping his Muslim brother.’<sup>3</sup>
87. It is narrated by Sayyidunā Anas Bin Mālīk رضي الله تعالى عنه that the Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘Creation is nourished by Allah عز وجل and the most beloved to Allah عز وجل among His creation is the one who benefits His creation the most.’<sup>4</sup>
88. Sayyidunā Anas رضي الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم said, ‘Whosoever

<sup>1</sup> Ad-Dur-rul-Manṣūr, vol. 5, pp. 622, Sūrah Al-Anbiyā, Taḥt Al-Āyah 21

<sup>2</sup> Al-Mu‘jam-ul-Awsaṭ, vol. 3, pp. 254, Ḥadiṣ 4505

<sup>3</sup> Ṣaḥīḥ Muslim, pp. 1447, Ḥadiṣ 2699

<sup>4</sup> Al-Musnad li Abi Ya‘lā, vol. 3, pp. 232, Ḥadiṣ 3465

fulfils his Muslim brother's need, it is as if he worshipped Allah عَزَّوَجَلَّ throughout his life.<sup>1</sup>

89. Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A Mu'min for another Mu'min is like a building, some portion of which supports the other.'<sup>2</sup>
90. Sayyidunā Nu'mān Bin Bashīr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The example of the Mu'min's mercy, love and kindness to kith and kin is like a body. When one of its parts gets hurt, the whole body is feverish and restless.'<sup>3</sup>

Sayyidunā Sulaymān Bin Aḥmad Ṭabarānī رَحِمَهُ اللهُ الْوَالِي narrated that he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream and enquired about the aforementioned Ḥadiṣ, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said three times whilst pointing with his blessed hand, 'This is correct.'

91. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that a person asked the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which deed is most rewarding?' The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Making your Muslim brother happy or paying his debt or giving food to him.'<sup>4</sup>
92. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'A Mu'min is like a mirror for a Mu'min. A Mu'min is a brother to a Mu'min. Wherever he

<sup>1</sup> Al-Firdaus Bi-Māṣhūr-ul-Khaṭṭāb, vol. 2, pp. 286, Ḥadiṣ 6111

<sup>2</sup> Ṣaḥīḥ Bukhārī, vol. 2, pp. 127, Ḥadiṣ 2446

<sup>3</sup> Sharḥ-us-Sunnaḥ lil Baghwī, vol. 6, pp. 453, Ḥadiṣ 3353

<sup>4</sup> Shu'ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 123, Ḥadiṣ 7678

meets his brother, he protect him from harm and safeguards him in his absence.<sup>1</sup>

93. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا reported that once the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ: “Tell me about the tree that resembles a Muslim man. Its leaves do not fall and it bears fruit all the time following the command of Rab عَزَّوَجَلَّ.” Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated that a thought struck my mind that it was of course a date palm tree but in the presence of Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq and Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُمَا, I did not find it suitable to speak up. When both of them did not speak, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself told, ‘It is a date palm tree.’<sup>2</sup>
94. It is narrated by Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever offers hospitality to a Mu`min or helps him satisfy his needs, he will be bestowed servants in Paradise by the grace of Allah عَزَّوَجَلَّ.’<sup>3</sup>

## THE EXCELLENCE OF REMOVING SOMEONE’S WORRY

95. Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Undoubtedly, helping worried people is liked by Allah عَزَّوَجَلَّ.’<sup>4</sup>
96. Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who helps a grieved

<sup>1</sup> Sunan Abī Dāwūd, vol. 4, pp. 365, Ḥadīṣ 4918

<sup>2</sup> Musnad-ul-Bazzār, vol. 2, pp. 236, Ḥadīṣ 5714

<sup>3</sup> Ḥilya-tul-Awliyā, vol. 3, pp. 62, Ḥadīṣ 3173

<sup>4</sup> Al-Musnad li Abī Ya’lā, vol. 3, pp. 452, Ḥadīṣ 428

person, Allah ﷻ writes 73 virtues for him. Through one virtue Allah ﷻ makes his world and Hereafter better. The rest of virtues cause high ranks for him.<sup>1</sup>

97. Sayyidunā Abū Sa'īd Khudrī رضى الله تعالى عنه has narrated that once we were travelling with the Noble Prophet ﷺ when a person riding on a very weak animal came and he started turning his ride left and right. The Holy Prophet ﷺ said, 'The one who has an extra (animal) ride, should give it to the one who has no (animal) ride and the one who has leftover food, should give it to the one who has no food.' Similarly, different kinds of things were mentioned; at last, we realized that no one had the right to keep the leftover.<sup>2</sup>
98. Sayyidunā Abū Zār Ghifārī رضى الله تعالى عنه has reported: 'I asked the Noble Prophet ﷺ, 'Yā Rasūlallāh ﷺ! Which deed will lead a bondman to freedom from Hell?' The Holy Prophet ﷺ said, 'Have faith in Allah ﷻ.' I asked, 'Is there any specific deed to carry out in addition to having faith?' The Noble Prophet ﷺ said, 'Keep giving something in charity from the sustenance given by Allah ﷻ.' I said, 'If he is poor and finds nothing to give in charity, then?' The Blessed Prophet ﷺ said, 'He should call others towards righteousness and prevent them from misdeeds.' I said, 'Yā Rasūlallāh ﷺ! What if he is not able to speak with eloquence for calling others to righteousness and forbidding them from misdeeds, then? The Prophet of Raḥmah ﷺ said, 'He should do some good to an ignorant person.' I again asked, 'If he is himself an ignorant person and cannot do any good to

<sup>1</sup> Al-Musnad li Abi Ya'lā, vol. 3, pp. 445, Ḥadīṣ 425

<sup>2</sup> Sunan Abi Dāwūd, vol. 2, pp. 175, Ḥadīṣ 1663

others, then?’ The Beloved Prophet ﷺ said, ‘He should help some miserable person.’ The Holy Prophet ﷺ then said, ‘Do you not want your brother to have some merit that removes pain from people?’ I said, ‘Yā Rasūlallāh ﷺ! Will the person doing so enter Paradise?’ The Merciful Prophet ﷺ said, ‘Anyone, whether a Mu`min or a Muslim adopts one of these characteristics, I will hold his arm and take him to Paradise.’<sup>1</sup>

## THE EXCELLENCE OF SUPPORTING THE WEAK

99. It is narrated by Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه that the Holy Prophet ﷺ said, ‘The one who attempts to provide for a widow or a poor person is like a Mujāhid (warrior) who fights in the path of Allah عَزَّوَجَلَّ.’<sup>2</sup>
100. It is narrated by Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه that the Noble Prophet ﷺ said, ‘The one who attempts to provide for a widow or a poor person is like a Mujāhid (warrior) who fights in the path of Allah عَزَّوَجَلَّ or he is like that person who observes fast during the day and stands in worship in the night.’<sup>3</sup>
101. Sayyidunā Jābir رضى الله تعالى عنه has narrated that the Holy Prophet ﷺ said, ‘The one who digs a grave (for a dead Muslim), Allah عَزَّوَجَلَّ will grant him a house in Paradise and he will keep on getting its reward till the Judgement Day. The one who gives bath to the dead body of a Muslim, will be as clean from his sins as he was on the day when his mother gave

<sup>1</sup> Al-Mu`jam-ul-Kabīr, vol. 2, pp. 156, Ḥadīṣ 165

<sup>2</sup> Ṣaḥīḥ Bukhārī, vol. 3, pp. 511, Ḥadīṣ 5353

<sup>3</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 3, pp. 275, Ḥadīṣ 874

birth to him. The one who shrouds a dead body of a Muslim, Allah عَزَّوَجَلَّ will confer heavenly clothes on him equal to the number of deceased person's clothes. The one who consoles a grieved person, Allah عَزَّوَجَلَّ will make him wear the attire [i.e. clothing] of piety and (when he dies) his soul will be blessed among other souls.

The one who solaces a troubled person, Allah عَزَّوَجَلَّ will grant him two such heavenly robes that even the whole world cannot be their price. The person who follows the bier till the burial is completed, Allah عَزَّوَجَلَّ will write three Qirāṭ in reward for him and one Qirāṭ is bigger than the Uḥud mountain. The one who provides for an orphan or a widow, Allah عَزَّوَجَلَّ will give him a place under the shade of His 'Arsh and grant him Paradise. The one who observes fast or gives food to the poor and follows a funeral procession and visits a patient, sin will not reach him.<sup>1</sup>

### THE EXCELLENCE OF PROVIDING FOR THE ORPHANS

- 102.** It is narrated by Sayyidunā Sufyān Bin 'Uyaynah رَحِمَهُمُ اللّٰهُ تَعَالٰی عَلَيْهِ: The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'I and the person who provides for an orphan, no matter the orphan is a relative or a stranger, will be in Paradise like this.' Then Sayyidunā Sufyān Bin 'Uyaynah رَحِمَهُمُ اللّٰهُ تَعَالٰی عَلَيْهِ made a gesture with his fingers, [indicating closeness].<sup>2</sup>
- 103.** It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The best home among the houses of the Muslims is the one in which the orphan is treated

<sup>1</sup> Al-Mu'jam-ul-Awsaṭ, vol. 6, pp. 429, Ḥadīṣ 9292

<sup>2</sup> Al-Adab-ul-Mufrid, pp. 58, Ḥadīṣ 133

well, and the worst home amongst the houses of the Muslims is the one in which the orphan is ill-treated.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘I and the one who provides for an orphan will be like this in Paradise.’ And the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put his index and middle fingers together [to show closeness].<sup>1</sup>

104. Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Satan does not come near the dining-mat, at which an orphan is present.’<sup>2</sup>
105. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘By the One Who sent me with the truth! On the Judgement Day, Allah عَزَّ وَجَلَّ will not torment the person who is merciful to the orphan and treats him with kindness and is merciful to him because of his orphanage and vulnerability. And he does not show his arrogance to his neighbour due to the wealth bestowed on him by the grace of Allah عَزَّ وَجَلَّ.’<sup>3</sup>
106. Sayyidunā Abū Umāmah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who strokes the head of an orphan, Allah عَزَّ وَجَلَّ rewards him with one virtue for each hair and the one who provides for an orphan girl or an orphan boy whether they are his relatives or strangers, so he and I will be in Paradise like this.’ The Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then put his thumb and index finger together.<sup>4</sup>
107. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that a person complained to the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the

<sup>1</sup> Al-Adab-ul-Mufrid, pp 58, Ḥadiṣ 137

<sup>2</sup> Majma’-uz-Zawāid, vol. 8, pp. 293, Ḥadiṣ 13512

<sup>3</sup> Al-Mu’jam-ul-Awsaṭ, vol. 6, pp. 296, Ḥadiṣ 8828

<sup>4</sup> Shu’ab-ul-Īmān lil Bayhaqī, vol. 7, pp. 472, Ḥadiṣ 11036

hardness of his heart, so the Holy Prophet ﷺ said, 'If you want your heart to be softened, then feed the Masākīn and stroke the orphans' heads affectionately.'<sup>1</sup>

**108.** Sayyidunā Mālik Bin 'Amr Qushayrī رضى الله تعالى عنه has narrated that the Merciful Prophet ﷺ said, 'The one who provides for an orphan Muslim till the orphan is self-sufficient, Allah عزوجل surely makes Paradise Wājib for him.'<sup>2</sup>

**109.** Sayyidunā Jabr Anṣārī رحمه الله تعالى عليه has reported from his father that once a boy saw the Holy Prophet ﷺ in Masjid and said, 'Yā Rasūlallāh ﷺ! Peace be upon you! I am an orphan boy and I have a poor and dependent mother. Whatever Allah عزوجل has bestowed on you, kindly give us a little out of that! Allah عزوجل wants your pleasure till you are pleased.' The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ replied, 'O boy! Repeat what you have said, as you talk like an angel.' The boy repeated what he had said. Then the Beloved Prophet ﷺ said, 'Bring whatever is available in the house of Āl-e-Rasūl.' Therefore, food grain was brought which was more than a handful but less than two. The Noble Prophet ﷺ said, 'O boy! Take this. It has two times meal for you, your mother and your sister. I will keep helping you by praying to bless this meal.'

The boy left and reached the gate of Masjid where he came across Sayyidunā Sa'd Bin Abī Waqāṣ رضى الله تعالى عنه who stroke his head affectionately. The narrator said that it is not known whether he gave him something or not. When he رضى الله تعالى عنه

<sup>1</sup> Shu'ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 472, Ḥadīṣ 11034

<sup>2</sup> Al-Mu'jam-ul-Kabīr, vol. 19, pp. 300, Ḥadīṣ 669



was present before the Holy Prophet ﷺ, the Most Blessed Prophet ﷺ said, ‘When you met the orphan boy, did I not see you stroking his head with affection? Sayyidunā Sa’d Bin Abī Waqāṣ رضى الله تعالى عنه said, ‘Why not!’ The Holy Prophet ﷺ said, ‘Each hair you touched on his head will bring you a reward.’

We have learnt from this Ḥadīṣ that stroking the head of an orphan is Mustahab.

## THE EXCELLENCE OF UPBRINGING & SPENDING ON ORPHAN CHILDREN TILL THEY ARE GROWNUP

110. It is narrated by Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رضى الله تعالى عنها that the Prophet of Raḥmah, the Intercessor of Ummah ﷺ has said, “The one who fosters a child until he is able to say ‘لَا إِلَهَ إِلَّا اللَّهُ’, then he will not be held accountable by Allah عزَّ وجلَّ.”<sup>1 2</sup>

## THE EXCELLENCE OF GOOD MANNERS

111. Sayyidunā ‘Abdullāh Bin Yazīd Khaṭmī رضى الله تعالى عنه has narrated that the Beloved and Blessed Rasūl ﷺ has said, ‘Every good act is Ṣadaqaḥ (charity).’<sup>3</sup>

<sup>1</sup> Commenting on this Ḥadīṣ, Sayyidunā ‘Allāmah ‘Abdur Raūf Munāwī رضى الله تعالى عنه has said, “This Ḥadīṣ refers to all children in general whether they are orphans or offspring of oneself or those of anyone else.” (*Fayd-ul-Qadīr*, vol. 6, pp. 174, *Taḥt Al-Ḥadīṣ*, 8696)

<sup>2</sup> Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 370, Ḥadīṣ 4865

<sup>3</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 454, Ḥadīṣ 18766

112. Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Every goodness is Ṣadaqaḥ whether done to a rich or to a poor.’<sup>1</sup>
113. Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Good and evil are created for human being. Both will be made to stand on the Judgement Day. The good deed will give good news to its doers and will promise the goodness, whereas the evil deed will say to its doers, ‘Stay away!’ But they will not be able to do so and will cling to their evil deed.’<sup>2</sup>
114. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The people doing righteous deeds in the world will also be upright people in the Hereafter and the people doing evil deed in the world will be evil in Hereafter.’<sup>3</sup>
115. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do you know what a lion says at the time of roaring?’ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said, ‘Allah عَزَّ وَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know the best.’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The lion says: ‘O Allah عَزَّ وَجَلَّ! Inflict me not upon a righteous person!’<sup>4</sup>
116. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ narrated the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as saying, ‘If charity passes through

<sup>1</sup> Al-Mu’jam-ul-Kabīr, vol. 10, pp. 90, Ḥadīṣ 10047

<sup>2</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 7, pp. 123, Ḥadīṣ 19504

<sup>3</sup> Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 156, Ḥadīṣ 156

<sup>4</sup> Al-Firdaus Bi-Māṣūir-ul-Khaṭṭāb, vol. 1, pp. 297, Ḥadīṣ 2155

70 thousand hands, its reward for the last person would be equal to that of the first person giving charity.<sup>1</sup>

117. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه reported the Holy Prophet صلى الله تعالى عليه وآله وسلم as saying, ‘Every day after the sunrise, each joint of the human body owes Ṣadaqaḥ. If you make a just decision between two persons, it is Ṣadaqaḥ. If you help someone mount his ride, it is also Ṣadaqaḥ. If you help someone load his luggage on a ride, it is also Ṣadaqaḥ. Saying something good is also Ṣadaqaḥ. Every step taken to perform Ṣalāḥ is also Ṣadaqaḥ. And removing troublesome thing from the path is also Ṣadaqaḥ.’<sup>2</sup>
118. Sayyidunā Ubayy Bin Ka’b رضي الله تعالى عنه has narrated that the Prophet of Raḥmah صلى الله تعالى عليه وآله وسلم passed by me while I was with a person. The Great Prophet صلى الله تعالى عليه وآله وسلم said, ‘O Ubayy! Who is this?’ I said, ‘He is my debtor. I am asking him to pay my debt.’ The Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘O Ubayy! Treat him in a good manner.’ Saying this, the Holy Prophet صلى الله تعالى عليه وآله وسلم left. When the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم passed by me again, the person was not with me. The Noble Prophet صلى الله تعالى عليه وآله وسلم asked, ‘O Ubayy! How did you behave with your brother who owes you?’ I said, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! He was not able to pay the debt. So I have forgiven one third of my debt for Allah’s sake, one third for your sake and the rest one third for the belief of monotheism I have been blessed with. The Noble Prophet صلى الله تعالى عليه وآله وسلم (happily) said three times, ‘May Allah عز وجل have mercy on you, we are ordained to do the same.’

<sup>1</sup> Al-Firdaus Bi-Māṣūr-ul-Khaṭṭāb, vol. 2, pp. 199, Ḥadiṣ 5128

<sup>2</sup> Ṣaḥīḥ Muslim, pp. 504, Ḥadiṣ 1009

Then the Prophet of Raḥmah ﷺ said, ‘O Ubayy! Undoubtedly, Allah ﷻ has created some people among human beings to do righteous deeds. Righteousness and good deeds are their favourites. The attainment of righteousness had been made easy for those who were keen to do righteous deeds and they were showered with blessings. Hence the example of the desirous of virtues is like the rain which Allah ﷻ showers upon barren and drought-affected land, blessing the earth and its habitants with life. Without doubt, Allah ﷻ has also created the enemies of goodness among human beings. Goodness and the good deeds were made hateful to them. They were restrained from seeking righteousness. Their example is like the rain which Allah ﷻ stopped showering on barren and drought-affected land, causing the earth and its habitants to be doomed.’<sup>1</sup>

## EXCELLENCE OF DOING GOOD DEEDS

119. Sayyidunā Jābir رضي الله تعالى عنه has narrated that the Beloved Prophet ﷺ said: ‘Allah ﷻ has sent me to teach the most excellent example of best manners and good deeds.’<sup>2</sup>
120. Sayyidunā Jābir رضي الله تعالى عنه has narrated that the Noble Prophet ﷺ has said: ‘Indeed, Allah ﷻ likes good and noble deeds, and dislikes evil deeds.’<sup>3</sup>
121. Sayyidunā ‘Uṣmān Ibn ‘Affān رضي الله تعالى عنه has narrated that the Holy Prophet ﷺ has said: ‘There are 117 good

<sup>1</sup> Al-Mawsū‘ah li Ibn Abid Dunyā, vol. 4, pp. 141, Ḥadīṣ 4

<sup>2</sup> Al-Mu‘jam-ul-Awsaṭ, vol. 5, pp. 153, Ḥadīṣ 6705

<sup>3</sup> Shu‘ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 241, Ḥadīṣ 8012

manners before Allah ﷺ. The person who adopts any one of them, Allah ﷺ will indeed grant him the Paradise.<sup>1</sup>

122. Sayyidunā Abū Saʿīd Khudrī رضى الله تعالى عنه has narrated that the Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘There is a Lauḥ [a type of sacred tablet] before Allah ﷺ on which 315 manners are inscribed. Allah ﷺ says: ‘The one who acts upon any one of them and does not associate partner with Me, I will grant him Paradise.’<sup>2</sup>
123. It is narrated that the Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘There are 333 characteristics of faith (Īmān). Whosoever acts upon even one of them will enter Paradise.’<sup>3</sup>

## CONDEMNATION OF OPPRESSING A MUSLIM

124. It is narrated by Sayyidunā ‘Uqbah Bin ‘Āmir رضى الله تعالى عنه that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘When you see that Allah ﷺ is bestowing favours upon a bondman despite his sins, then this is a respite for him from Allah ﷺ.’ He صلى الله تعالى عليه وآله وسلم then recited the following verse:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ۖ حَتَّىٰ إِذَا  
فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ﴿٣٤﴾ فَقَطَّعَ دَابِرُ  
الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٥﴾

<sup>1</sup> Musnad Abi Dāwūd Ṭiyālī, Al-Juz-ul-Awwal, pp. 14, Ḥadīṣ: ‘Uṣmān Bin ‘Affān

<sup>2</sup> ‘Umda-tul-Qārī Sharaḥ Ṣaḥīḥ Bukhārī, vol. 1, pp. 196, Taḥt Al-Ḥadīṣ 9

<sup>3</sup> Maʿrifat-uṣ-Ṣaḥābah li Abī Naʿīm, vol. 3, pp. 328, Raqm 1943, Ubayd Abū ‘Abdur Raḥmān, Ḥadīṣ 4806

125. Sayyidunā ‘Ammār Bin Yāsir رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘To become disappointed with the blessings of Allah عَزَّوَجَلَّ, to give up hope of getting help from Him and to become unafraid of His hidden plan are indeed major sins.’<sup>2</sup>
126. It is narrated by Sayyidunā Khuzaymah Bin Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ that the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Refrain from the curse of the oppressed, as it is listened above the skies and Allah عَزَّوَجَلَّ says: ‘(O oppressed!) By My majesty and Honour! I will help you indeed, although, with a short delay.’<sup>3</sup>
127. Sayyidunā Abū Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of the Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Refrain from the curse of the oppressed even if he is an unbeliever because his unbelief is with his own being.’<sup>4</sup>

<sup>1</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 122, Ḥadiš 17313

<sup>2</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 2, pp. 20, Ḥadiš 105

<sup>3</sup> Al-Mu’jam-ul-Kabīr, vol. 4, pp. 84, Ḥadiš 3718

<sup>4</sup> Attarghib Wattarhib, vol. 3, pp. 142, Ḥadiš 3415

128. Sayyidunā Jābir رضي الله تعالى عنه has narrated that the Blessed Rasūl صلى الله تعالى عليه وآله وسلم said, ‘Cruelty will be darkness on the Day of Judgement.’<sup>1</sup>
129. Sayyidunā Ibn ‘Abbās رضي الله تعالى عنه has narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Your Rab عز وجل says, ‘By My Majesty and Honour! I will take revenge on oppressor sooner or later and I will also take revenge on the one who found an oppressed but did not help him despite having ability to do so.’<sup>2</sup>

### EXCELLENCE OF MAKING PERMISSIBLE RECOMMENDATION FOR A MUSLIM BROTHER

130. Sayyidunā Abū Mūsā Ash’arī رضي الله تعالى عنه narrated that Rasūlullāh صلى الله تعالى عليه وآله وسلم said, ‘When a needy comes, intercede for him so that you get reward; and Allah عز وجل will have whatever decision He عز وجل wants be pronounced by the tongue of His Prophet صلى الله تعالى عليه وآله وسلم.’<sup>3</sup>
131. Sayyidunā Samuraḥ Bin Jundab رضي الله تعالى عنه has narrated that the Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘The nicest charity is the charity of the tongue.’ The blessed companions رضي الله تعالى عنهم asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! What is meant by the charity of the tongue?’ He صلى الله تعالى عليه وآله وسلم replied, ‘Your intercession whereby you get a prisoner freed, save someone’s life and convey good to your brother and remove any trouble from him.’<sup>4</sup>

<sup>1</sup> Ṣaḥīḥ Muslim, pp. 1394, Ḥadīṣ 2578

<sup>2</sup> Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 20, Ḥadīṣ 36

<sup>3</sup> Ṣaḥīḥ Bukhārī, vol. 1, pp. 483, Ḥadīṣ 1432

<sup>4</sup> Shu’ab-ul-Īmān, vol. 6, pp. 124, Ḥadīṣ 7683-7683

132. Umm-ul-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Most Dignified Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who approaches the king about a good deed of his Muslim brother or about easing his trouble, Allah عَزَّ وَجَلَّ will help him on the day when his steps would be wobbling in crossing the Ṣirāṭ bridge.'<sup>1</sup>
133. Sayyidunā Abū Sa'id Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is a big Jihad (holy war) to speak the truth before a cruel ruler.'<sup>2</sup>

### THE EXCELLENCE OF HELPING A MUSLIM AND PROTECTING HIS HONOUR

134. Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever protects the honour of his Muslim brother will be protected by Allah عَزَّ وَجَلَّ from hellfire on the Day of Judgement.' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited the following verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٣٤﴾

135. Sayyidunā 'Imrān Bin Ḥaṣīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'One who is able to help his brother

<sup>1</sup> Al-Mu'jam-ul-Awsaṭ, vol. 2, pp. 374, Ḥadīṣ 3577

<sup>2</sup> Sunan-ut-Tirmizī, vol. 4, pp. 72, Ḥadīṣ 2181

<sup>3</sup> Mishkāṭ-ul-Maṣābiḥ, vol. 2, pp. 215, Ḥadīṣ 4982



and he does so in his absence will be helped by Allah عَزَّوَجَلَّ in the world and in the Hereafter.<sup>1</sup>

136. Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who helps his brother in his absence will be helped by Allah عَزَّوَجَلَّ in the world and in the Hereafter.’<sup>2</sup>
137. Sayyidunā Jābir Bin ‘Abdullāh and Sayyidunā Abū Ṭalḥah رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا have narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who does not help his Muslim brother at the place where he is being insulted, Allah عَزَّوَجَلَّ also does not help him at the place where he needs help. And the one who helps any Muslim at the place where he is being insulted and his honour is being tarnished, Allah عَزَّوَجَلَّ helps him (i.e. the helping person) at the place where he needs help.’<sup>3</sup>
138. Sayyidunā Saḥl Bin Mu’āz Bin Anas Juḥanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated from his father that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who protects the honour of a Muslim from a hypocrite who speaks ill of him behind his back, Allah عَزَّوَجَلَّ will send an angel towards him (on the Judgement Day) who will save him from Hellfire. And whoever says something to humiliate and disgrace a Muslim will be prevented by Allah عَزَّوَجَلَّ on the bridge of Hell until he is relieved of what he said (i.e. he provides any proof).’<sup>4</sup>

<sup>1</sup> Al-Baḥr-uz-Zakhār Al-Ma’rūf Ba-Musnad-ul-Bazzār, vol. 9, pp. 31, Ḥadīṣ 3542

<sup>2</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 111, Ḥadīṣ 7637

<sup>3</sup> Sunan Abī Dāwūd, vol. 4, pp. 355, Ḥadīṣ 4884

<sup>4</sup> Al-Mu’jam-ul-Kabīr, vol. 2, pp. 194, Ḥadīṣ 433

## THE EXCELLENCE OF SHOWING AFFECTION FOR PEOPLE

139. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘After faith, the best deed is to show affection for people.’<sup>1</sup>
140. Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنهما narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Spending wisely is half economy, showing affection for people is half wisdom and asking a good question is half of learning.’<sup>2</sup>
141. Sayyidunā Jābir رضي الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صلى الله تعالى عليه وآله وسلم said, ‘Meeting people with courtesy is Ṣadaqaḥ (charity).’<sup>3</sup>

## THE EXCELLENCE OF HELPING MUJĀHIDĪN

142. Sayyidunā Zayd Bin Khālid رضي الله تعالى عنه has stated, ‘One who makes provisions available to a Mujāhid will be granted the reward like that of a Mujāhid and one who provides for the family of a Mujāhid will also be granted the reward like that of a Mujāhid.’<sup>4</sup>
143. Sayyidunā Zayd Bin Khālid رضي الله تعالى عنه narrated that the Beloved and Blessed Mustafa صلى الله تعالى عليه وآله وسلم said, ‘One who makes provisions available to a Mujāhid going for Jihad, so indeed he himself does Jihad; and one who takes care of a Mujāhid’s

<sup>1</sup> Jāmi’-ul-Aḥādīṣ liṣ Suyūṭī, vol. 2, pp. 13, Ḥadīṣ 3495

<sup>2</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 5, pp. 254, Ḥadīṣ 6568

<sup>3</sup> Sharah Ṣaḥīḥ Bukhārī li Ibn Biṭāl, vol. 9, pp. 305

<sup>4</sup> Ṣaḥīḥ Ibn Ḥibbān, vol. 7, pp. 71, Ḥadīṣ 4613

family well, he will also be granted the reward equal to the reward of a Mujāhid.<sup>1</sup>

## THE EXCELLENCE OF HELPING A HAJJ PILGRIM AND SERVE HIM AT IFTAR

144. Sayyidunā Zayd Bin Khālīd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who serves a fasting Muslim with Iftar or makes provisions available to a Mujāhid for Jihad will be granted the reward (of fasting & Jihad), and their reward will not also be decreased.’<sup>2</sup>
145. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ will make three persons enter Paradise due to one Hajj: (i) The deceased person, (ii) the one who performs Hajj on behalf of the deceased and (iii) the one who fulfils the will of the deceased.’<sup>3</sup>
146. Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Mustafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘If anyone serves a fasting Muslim with Iftar with his Ḥalāl earnings, angels will keep praying for his forgiveness throughout Ramadan and Jibrāīl عَلَيْهِ السَّلَام will shake hands with him at Layla-tul-Qadr. And when Jibrāīl عَلَيْهِ السَّلَام shakes hands with someone, his heart becomes soft and his tears increase.’

Someone asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What if someone doesn’t have the means to do so?’ The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘No matter if there is only one morsel or a piece of bread.’ Another person asked: ‘Yā Rasūlallāh

<sup>1</sup> Ṣaḥīḥ Muslim, pp. 1050, Ḥadīṣ 1895

<sup>2</sup> Al-Muṣannaḥ li Ibn Abī Shaybaḥ, vol. 4, pp. 599, Ḥadīṣ 251

<sup>3</sup> Al-Sunan-ul-Kubrā lil-Bayḥaqī, vol. 5, pp. 293, Ḥadīṣ 9855

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What if someone doesn't even have the means to do so?' The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'No matter if there is only one milk beverage.' Someone else said, 'What if someone doesn't have the means to do this too?' The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'He should at least have a fasting person do Iftār with a mouthful of water (so that he gets this reward).'

### THE EXCELLENCE OF SHOWING AFFECTION FOR CHILDREN, RESPECTING ELDERS, AND SCHOLARS

147. Sayyidunā 'Ubādaḥ Bin Ṣāmit رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that he heard the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'The one who does not respect our elders, does not show affection for our young ones, and does not honour our scholars, is not from my Ummah.'<sup>1</sup>
148. Sayyidunā Ṣabāḥ رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has reported from his grandfather that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The respect for a white-haired Muslim and (a scholar or Ḥāfiẓ of) the Quran who neither does something to excess in the Quran nor avoids it, is in fact the respect for Allah عَزَّ وَجَلَّ.'<sup>2</sup>
149. It is reported by Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If a young person respects an elderly person due to his age, Allah عَزَّ وَجَلَّ will make others honour him in return.'<sup>3</sup>

<sup>1</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 412, Ḥadīṣ 22819

<sup>2</sup> Sunan Abī Dāwūd, vol. 4, pp. 344, Ḥadīṣ 4843

<sup>3</sup> Sunan-ut-Tirmizī, vol. 3, pp. 411, Ḥadīṣ 29, 20

## THE EXCELLENCE OF MAKING SPACE FOR SCHOLARS IN A GATHERING

150. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Extend your gatherings [i.e. make space] for a scholar due to his knowledge, for an elderly person due to his age and for the ruler due to his status.’<sup>1</sup>

## THE EXCELLENCE OF OFFERING A PILLOW TO A MUSLIM BROTHER

151. It is reported by Sayyidunā Anas Bin Mālīk رضي الله تعالى عنه that Sayyidunā Salmān Fārsī رضي الله تعالى عنه once went to meet Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq رضي الله تعالى عنه who was sitting at that time, leaning on a pillow. He رضي الله تعالى عنه offered that pillow to Sayyidunā Salmān Fārsī رضي الله تعالى عنه so Sayyidunā Salmān Fārsī رضي الله تعالى عنه said, ‘اللَّهُ أَكْبَرُ’. What the Prophet of Raḥmah صلى الله تعالى عليه وآله وسلم has said is the truth indeed.’ Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq رضي الله تعالى عنه said, ‘O Abū ‘Abdullāh! Do let me know what the Most Dignified Prophet صلى الله تعالى عليه وآله وسلم said.’

Sayyidunā Salmān Fārsī رضي الله تعالى عنه said, ‘I once went to the court of the Beloved and Blessed Mustafa صلى الله تعالى عليه وآله وسلم. At that time, he صلى الله تعالى عليه وآله وسلم was sitting, leaning on a pillow. He صلى الله تعالى عليه وآله وسلم gave me that pillow and said, ‘If a Muslim goes to meet his brother and he offers his pillow to him in his honour, Allah عز وجل will forgive him.’<sup>2</sup>

<sup>1</sup> Kanz-ul-‘Ummāl, vol. 9, pp. 66, Ḥadiṣ 25495

<sup>2</sup> Al-Mustadrak lil Ḥākim, vol. 4, pp. 783, Ḥadiṣ 6601

152. It is narrated by Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Three things should not be returned: perfume, pillow and milk.’<sup>1</sup>

## THE EXCELLENCE OF GIVING FOOD

153. Sayyidunā ‘Abdullāh Bin Salām رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that when the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Madīnah, a large number of people rushed to see him. I also came out to have a glimpse of him. As I saw the luminous face of the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I felt sure that this is not the face of a liar. The first thing I heard from the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was to give food, spread Salām, treat your relatives well and offer Ṣalāh when people are asleep; you will enter Paradise peacefully.<sup>2</sup>
154. Sayyidunā ‘Ubādah Bin Ṣāmit رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that a person came to the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Which deeds are preferable? The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘To have faith in Allah عَزَّ وَجَلَّ, to testify His Oneness, to do Jihad in the path of Allah عَزَّ وَجَلَّ and accepted Hajj.’ When the person was leaving, the Most Dignified Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called him and said, ‘Giving food and talking politely are comparatively easier.’<sup>3</sup>
155. Sayyidunā ‘Amr Bin Absāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated: I once went to the blessed court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked humbly, ‘What is Islam.’ The Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘To give food and to talk politely.’ I

<sup>1</sup> Sunan-ut-Tirmizī, vol. 4, pp. 362, Ḥadīṣ 2799

<sup>2</sup> Sunan-ut-Tirmizī, vol. 4, pp. 219, Ḥadīṣ 2493

<sup>3</sup> Majma’-uz-Zawāid, vol. 1, pp. 224-225, Ḥadīṣ 201-202

asked, ‘What is faith?’ The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘To have patience and to show generosity.’<sup>1</sup>

156. Sayyidunā Ṣuḥayb Bin Sinān رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that he heard the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘A better person among you is the one who feeds food [to others].’<sup>2</sup>
157. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported: The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘To feed food to a hungry Muslim is one of the means of forgiveness. Allah عَزَّ وَجَلَّ says:

أَوْ اطْعَمْ فِي يَوْمٍ ذِي مَسْغَبَةٍ

Or the fed a hungry

Sayyidunā Ṣuḥayb Bin Sinān (Transliteration of Qurʾān (Part 2), Sūrah 22:37)

158. Sayyidunā Shurīḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated from his grandfather, ‘The Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘To feed food and to spread Salām are also the means of forgiveness.’<sup>4</sup>
159. It is narrated by Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a person feeds food and gives water to his Muslim brother until he is sated, Allah عَزَّ وَجَلَّ will move the feeding person as far away

<sup>1</sup> Majma’-uz-Zawāid, vol. 1, pp. 227, Ḥadīṣ 210

<sup>2</sup> Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 240, Ḥadīṣ 23981

<sup>3</sup> Al-Mustadrak lil Ḥākim, vol. 3, pp. 372, Ḥadīṣ 399

<sup>4</sup> Al-Mu’jam-ul-Kabīr, vol. 22, pp. 180, Ḥadīṣ 469

from Hell as the distance of seven ditches. The distance between two ditches is 100 years.’<sup>1</sup>

160. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddiqāh رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘As long as the dining-mat of a person is laid, the angels keep praying for his forgiveness.’<sup>2</sup>
161. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘To Allah عَزَّ وَجَلَّ, the most favourite food is the one being eaten by more people.’<sup>3</sup>
162. Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Goodness reaches the house where guests are present faster than even the knife run in the hump.’<sup>4</sup>
163. It is reported by Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The person who arranges to satisfy the hunger of his Muslim brother and gives him food till he is full will be forgiven by Allah عَزَّ وَجَلَّ.’<sup>5</sup>
164. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who feeds a hungry person will be given a place by Allah عَزَّ وَجَلَّ under the shade of His ‘Arsh.’<sup>6</sup>

<sup>1</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 22, pp. 180, Ḥadīṣ 3368

<sup>2</sup> Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 324, Ḥadīṣ 4729

<sup>3</sup> Al-Musnad Abi Ya’lā, vol. 2, pp. 288, Ḥadīṣ 2041

<sup>4</sup> Sunan Ibn Mājah, vol. 4, pp. 51, Ḥadīṣ 3356

<sup>5</sup> Al-Musnad Abi Ya’lā, vol. 3, pp. 214, Ḥadīṣ 3407

<sup>6</sup> Tamhīd-ul-Farsh lis Suyūṭī, pp. 8



165. It is reported by Sayyidunā Anas Bin Mālīk رضي الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صلّى الله تعالى عليه وآله وسلّم said, ‘Allah عزّ وجلّ loves the person who satisfies a hungry stomach (i.e. the one who feeds a hungry person).’<sup>1</sup>
166. It is reported by Sayyidunā Anas Bin Mālīk رضي الله تعالى عنه that the Beloved Prophet Muhammad صلّى الله تعالى عليه وآله وسلّم said, ‘Allah عزّ وجلّ will remove hardships of the Judgement Day from the one who feeds something sweet to his Muslim brother.’<sup>2</sup>
167. Sayyidunā ‘Abdullāh Bin ‘Amr رضي الله تعالى عنه reported that the Beloved Prophet صلّى الله تعالى عليه وآله وسلّم said, ‘In Paradise are indeed palaces, the interior of which is visible from its exterior, and exterior is visible from the interior.’ The companions رضي الله تعالى عنهم asked the Beloved Prophet صلّى الله تعالى عليه وآله وسلّم, ‘Who these are for?’ The Blessed Prophet صلّى الله تعالى عليه وآله وسلّم said, ‘These are for the one who talks courteously, gives food and stands before Allah عزّ وجلّ at night when people are sleeping.’<sup>3</sup>
168. Sayyidunā Jābir رضي الله تعالى عنه has narrated that someone asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلّى الله تعالى عليه وآله وسلّم: ‘Which deed is like Hajj?’ The Noble Prophet صلّى الله تعالى عليه وآله وسلّم said, ‘To give food and to talk politely.’<sup>4</sup>
169. Sayyidunā Budayl رضي الله تعالى عنه has narrated that the Beloved Prophet صلّى الله تعالى عليه وآله وسلّم said, ‘Without doubt, I prefer feeding one morsel to my brother for the pleasure of Allah عزّ وجلّ to

<sup>1</sup> Al-Kinī Wal-Asmā, vol. 3, pp. 1188, Ḥadīṣ 2081

<sup>2</sup> Al-Firdaus Bi-Māšūr-ul-Khaṭṭāb, vol. 2, pp. 281, Ḥadīṣ 6050

<sup>3</sup> Al-Mustadrak lil Ḥākim, vol. 1, pp. 631, Ḥadīṣ 1240

<sup>4</sup> Al-Sunan-ul-Kubrā lil Bayḥaqī, vol. 5, pp. 430, Ḥadīṣ 1039

giving 10 dirham in charity. And I prefer giving 10 dirham in charity to freeing a slave.<sup>1</sup>

170. It is reported by Sayyidunā Abū Hurayrah رضي الله تعالى عنه the Prophet of Raḥmah, the Intercessor of Ummah صلی الله تعالى علیه وآله وسلم has said, ‘Allah عَزَّوَجَلَّ will say on the Day of Judgement: ‘O son of Adam! Why did you not visit Me when I was ill.’ He would say, ‘O my Rab عَزَّوَجَلَّ! How could I visit You, whereas You are Rab of all the worlds.’ Allah عَزَّوَجَلَّ will then say, ‘Did you not know that My so-and-so bondman had fallen ill and you did not visit him. If you had visited him, you would have found Me with him.’ Allah عَزَّوَجَلَّ will say then, ‘O son of Adam! I asked you for food, why did you not feed Me?’ He would say, ‘O Allah عَزَّوَجَلَّ! How would I feed You when You are Rab of all the worlds.’ Allah عَزَّوَجَلَّ will say, ‘Did My so-and-so bondman not beg food of you? But you did not feed him. Did you not know that if you had fed him, you would have found its reward from Me?’

Then Allah عَزَّوَجَلَّ will say, ‘O son of Adam! I asked you for water, why did you not give Me water to drink?’ He would say, ‘O Allah عَزَّوَجَلَّ! How would I give You water to drink when You are Rab of all the worlds.’ Allah عَزَّوَجَلَّ will say, ‘Did My so-and-so bondsman not ask you for water? But you did not give him water. If you had given water to him, you would certainly have found its reward from Me.’<sup>2</sup>

<sup>1</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 100, Ḥadīṣ 9627

<sup>2</sup> Ṣaḥīḥ Muslim, pp. 1389, Ḥadīṣ 2569

171. Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said, ‘I prefer gathering my friends for one Ṣā’ food to buying a female-slave from market and freeing her.’<sup>1</sup>
172. It is narrated by Sayyidunā ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the wife of Sayyidunā Imām Ḥusayn (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) sent a message to him, ‘We have prepared delicious food and fragrance for you. Please bring people of your status when you come.’ Sayyidunā Imām Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ went to a Masjid and gathered all Masākīn and beggars and took them to home. Women from the neighbourhood came to his wife and said, ‘By Allah (عَزَّ وَجَلَّ)! Masākīn have gathered together in your house.’ Then Sayyidunā Imām Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to his wife and said, ‘I make you swear for the right I have on you that you will not save the food and fragrance.’ She did as was asked. First he رَضِيَ اللَّهُ تَعَالَى عَنْهُ fed the Masākīn. Then he رَضِيَ اللَّهُ تَعَالَى عَنْهُ clothed and perfumed them.
173. Sayyidunā Ismā’īl Bin Abū Khālīd رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that Sayyidunā ‘Alī Bin Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا was riding past some Masākīn that were eating leftover pieces of bread. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ greeted them with Salām. The Masākīn invited him to eat and he رَضِيَ اللَّهُ تَعَالَى عَنْهُ recited the following verse:

لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ط

<sup>1</sup> Kanz-ul-‘Ummāl, vol. 5, Juz 9, pp. 118, Ḥadīṣ 25967

He رضي الله تعالى عنه then dismounted the ride and had meal with them. Afterword, he رضي الله تعالى عنه said, 'I accepted your invitation. Now you accept my invitation.' Saying this, he رضي الله تعالى عنه took them to his home and feed them, and gave clothes and dirhams to them.<sup>1</sup>

174. Sayyidunā 'Amr Bin Dīnār رضي الله تعالى عنه narrated that the dining-mat of Sayyidunā 'Abdullāh Bin 'Abbās رضي الله تعالى عنه was capacious and he رضي الله تعالى عنه spoke coherently.

175. Sayyidunā Abū Bakr Qarshī عليه رحمه الله القوي narrated: Once crystallized sugar was made for Ḥujjāj. It was too large to be loaded onto quadrupeds. Then it was carried away on a carriage and brought to the caliph Abdul Malik. The caliph came out of his home and was astonished to see it. He could not decide what to do with it. After a pause, he called one of his servants and said, 'Take this to Sayyidunā 'Abdullāh Bin Ja'far رضي الله تعالى عنه.'

In those days, he رضي الله تعالى عنه was staying at the caliph's residence. When the huge rock sugar was brought to him, he رضي الله تعالى عنه was amazed and people were gathered to watch it. He رضي الله تعالى عنه asked, 'What is it?' They replied that it was a huge rock sugar sent to him by the caliph. He رضي الله تعالى عنه saw such a strange thing that no one had ever seen before. Pondering for a while, he said to the slave, 'Bring leather sheets and axes.' Therefore, leather sheets and axes were brought. He رضي الله تعالى عنه then said, 'What each of you gets is yours.' He رضي الله تعالى عنه then stayed there until the huge rock sugar was broken into pieces completely. When the caliph was informed about it, he was surprised and

<sup>1</sup> Tafsīr Qurṭubī, Surah Al-Qaṣaṣ, Taḥt Al-Āyah 83, vol. 7, pp. 240

said, ‘He [i.e. Sayyidunā ‘Abdullāh Bin Jafar رَضِيَ اللَّهُ تَعَالَى عَنْهُ] is the most knowledgeable about this matter.’

176. Sayyidunā ‘Urwaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: When I met Sayyidunā Sa’d Bin ‘Ubādaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ I heard someone announcing, ‘Whoever desires to have meat and fat should reach the house of Sa’d Bin ‘Ubādaḥ.’ Sayyidunā ‘Urwaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ further said: I then met his son, Qays, who was also making the same announcement. Sayyidunā Sa’d Bin ‘Ubādaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ made Du’ā: ‘O Allah عَزَّوَجَلَّ! Grant me ability of glorifying You in abundance. Grant me respect which lies in virtuous deeds only, and virtuous deeds are possible by wealth. O Allah عَزَّوَجَلَّ! I cannot depend on less money nor can it be sufficient for me.’<sup>1</sup>
177. Sayyidunā Nāfi’ رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا used to keep fast and Sayyidatunā Ṣafiyaḥ Bint-e-‘Ubayd رَضِيَ اللَّهُ تَعَالَى عَنْهَا prepared something for him to eat at Iftār. One day a good-quality pomegranate was brought to her. Mean while, a beggar knocked at the door. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Give it to him.’ She said, ‘For him is something better than this pomegranate.’ Then Sayyidatunā Ṣafiyaḥ Bint-e-‘Ubayd رَضِيَ اللَّهُ تَعَالَى عَنْهَا asked me to give the beggar such-and-such thing. Then the pomegranate was presented to Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا again but he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Take it back and give it to some other beggar because I have intended to give it in charity.’
178. Sayyidunā Nāfi’ رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا fell ill. So I bought him some grapes for one dirham. As I gave him those grapes, a beggar came and asked for something to eat. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Give them

<sup>1</sup> Al-Muṣannaf li Ibn Abī Shaybaḥ, vol. 6, pp. 254, Ḥadiṣ 13-14

to the beggar.’ I did as asked. I then sent someone to buy those grapes from the beggar without letting Sayyidunā ‘Abdullāh Bin Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ come to know about it. When the grapes were presented to him again, the same beggar came again. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said again: ‘Give them to him.’ It happened three times, and each time he ordered us to give the grapes to the beggar. Eventually, people prevented the beggar in such a way that Sayyidunā ‘Abdullāh Bin Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ was not aware of it.<sup>1</sup>

179. Sayyidunā Khayṣamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that Sayyidunā ‘Īsā Bin Maryam عَلَيْهِ السَّلَام called some of his companions, fed them and stood up to say, “Treat worshippers like this.”<sup>2</sup>
180. Sayyidunā Abū Qubīṣah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that Sayyidunā Khayṣamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ always kept a basket of date pie under his bed. When the reciters of the Holy Quran came to him, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ served them with it.<sup>3</sup>
181. Sayyidunā Ibn ‘Awn رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said, ‘Whenever we visited Sayyidunā Muhammad Bin Sirīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ, he would serve us with date pie and a cold and sweet beverage.’<sup>4</sup>
182. Sayyidunā Abū Khaldah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated: Once we went to Sayyidunā Muhammad Bin Sirīn رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ so he said, ‘What should I serve to you! All of you may have eaten bread and meat at your homes.’ He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ then called

<sup>1</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 3, pp. 259, Ḥadīṣ 3481

<sup>2</sup> Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 102, Ḥadīṣ 9638

<sup>3</sup> Ḥilya-tul-Awliyā, vol. 4, pp. 121, Raqm 254, Ḥadīṣ 4974

<sup>4</sup> Ḥilya-tul-Awliyā, vol. 2, pp. 305, Raqm 193, Ḥadīṣ 2321

his maid and asked her to bring honey. After the honey was brought, he رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ served it to us with his own hands.<sup>1</sup>

183. Sayyidunā Ibrāhīm Bin Abī ‘Ablāh رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ narrated, ‘We would visit Sayyidatunā Umm-e-Dardā رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا at Bāb-ul-Asbāt of Bayt-ul-Muqaddas where she رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا would tell us Aḥādīš. When we intended to leave, she رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا would ask for sweet pie and other edible things for us.
184. Sayyidunā Abū Ḥurayrah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘When something sweet is served to you, you should have some of it and when perfume is presented to you, do apply a little of it.’<sup>2</sup>
185. Sayyidunā Ibrāhīm Jamaḥī رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ has narrated, ‘A Bedouin entered the house of Sayyidunā ‘Abbās Bin ‘Abdul Muṭṭalib رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا. At one corner of the house, Sayyidunā ‘Abdullāh Bin ‘Abbās رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا would give Fatwā, answering every question asked him. And at another corner of the house, Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا would serve food to each visitor. Seeing this, the Bedouin said, ‘Whoever wants blessings in the world and the Last Day must come to the house of ‘Abbās Bin ‘Abdul Muṭṭalib (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا); they give Fatwā, teach Fiqh and feed food to people.’<sup>3</sup>
186. Sayyidunā Zubayr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has stated that Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا would have animals slaughtered and distribute meat among people. Which is

<sup>1</sup> Hilya-tul-Awliyā, vol. 2, pp. 305, Raqm 193, Ḥadīš 2323

<sup>2</sup> Majma’-uz-Zawāid, vol. 5, pp. 46, Ḥadīš 7991

<sup>3</sup> Tārīkh Madīnah Dimashq li Ibn ‘Asākir, vol. 37, pp. 480, Raqm 4456

why, the place in the market of Makkah was famous as ‘The Slaughterhouse of Ibn ‘Abbās’.<sup>1</sup>

187. Sayyidunā ‘Alī Bin Muhammad Madāīnī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘A camel or some goats weighing equal to the meat of a camel used to be slaughtered everyday for Sayyidunā ‘Abdullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا’.<sup>2</sup>
188. Sayyidunā Abān Bin ‘Uṣmān عَلَيْهِ رَحِمَهُ اللهُ الْوَحْتَان has narrated: With the intention of slandering Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا, a person falsely announced among people that ‘Ubaydullāh Bin ‘Abbās (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) had invited them to lunch at his house.’ Hearing this, people started flooding at his house until it was full. Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا inquired about it so people replied, ‘Your Highness! You had sent a person who called all these people at your house. He رَضِيَ اللهُ تَعَالَى عَنْهُ understood the whole matter and said, ‘Close the door.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ then ordered his servants, ‘Bring all fruits from the marketplace.’ Therefore, fruits were brought and, mixed with honey, served to people. He رَضِيَ اللهُ تَعَالَى عَنْهُ once again called his servants and said, ‘Bring roasted meat and bread.’ The servants brought food and served the people. After people finished, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Do you think I have done what I had intended (i.e. acted according to the announcement)?’ People replied, ‘Yes.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ then said, ‘We do not mind if more people come.’<sup>3</sup>
189. Sayyidunā Imām Sha’abī عَلَيْهِ رَحِمَهُ اللهُ الْوَالِي reported that Sayyidunā Ash’aṣ Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ sent a person to Sayyidunā ‘Adī Bin Ḥātim رَضِيَ اللهُ تَعَالَى عَنْهُ to borrow a cooking pot. Sayyidunā

<sup>1</sup> Tārikh Madīnah Dimashq li Ibn ‘Asākir, vol. 37, pp. 472, Raqm 4456

<sup>2</sup> Tārikh Madīnah Dimashq li Ibn ‘Asākir, vol. 37, pp. 481, Raqm 4456

<sup>3</sup> Tārikh Madīnah Dimashq li Ibn ‘Asākir, vol. 37, pp. 472, Raqm 4456



‘Adī Bin Ḥātim رَضِيَ اللهُ تَعَالَى عَنْهُ filled the pot with food and sent it to Sayyidunā Ash’aṣ Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ who returned the pot with the message, ‘I had asked for an empty pot!’ Sayyidunā ‘Adī Bin Ḥātim رَضِيَ اللهُ تَعَالَى عَنْهُ sent the pot back with the message, ‘We do not lend empty pots.’<sup>1</sup>

190. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said, ‘There are three people I cannot be equivalent of, and there is the fourth person I can only provide for, with the help of Allah عَزَّوَجَلَّ. The first among them is the person who makes space for me in his gathering. The second is the one who quenches my thirst when I am extremely thirsty. The third is the person whose feet have been dusty because of visiting my home frequently. And the fourth is a needy person who spends whole night awake worrying about his need and finds me in the morning fulfilling his need. This is the person who I can only provide for, with the help of Allah عَزَّوَجَلَّ. If I am unable to fulfill the need of a person who has visited my home three times, I feel ashamed of it.’

## THE EXCELLENCE OF CLOTHING A MUSLIM BROTHER

191. Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: Asking for his new Qamiṣ (i.e. a long loose type of shirt) one day among Ṣaḥābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ put it on. I (i.e. the narrator) presumed that he رَضِيَ اللهُ تَعَالَى عَنْهُ recited the following Du‘ā:

اَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَا اُوَارِي بِهِ عَوْرَتِي وَ اَتَجَمَّلُ بِهِ فِي حَيَاتِي

<sup>1</sup> Asad-ul-Ghābah fi Ma’rifat-uṣ-Ṣaḥābah li Ibn Aṣīr, vol. 4, pp. 12, Raqm 3604

i.e. all praise is to Allah ﷺ Who caused me to wear this cloth, and cover my Satr, and I adorn (myself) with it in life.

He رضى الله تعالى عنه then said, 'I saw the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم put on new clothes and recite the same Du'ā as I did. The Noble Prophet صلى الله تعالى عليه وآله وسلم then said: 'I swear by the One under Whose omnipotence my soul is! Any Muslim who puts on new clothes and recites this Du'ā then gives his old clothes to any Miskīn/Faqīr Muslim for seeking the pleasure of Allah ﷺ, he will remain in refuge, peace, and nearness of Allah ﷺ for as long as even a single thread of these clothes remains on him whether the giver is alive or has died.'<sup>1</sup>

192. It is narrated by Sayyidunā Abū Sa'īd Khudrī رضى الله تعالى عنه that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, 'One who feeds a hungry Miskīn will be made to eat the food of Paradise by Allah ﷺ. One who gives water to a thirsty person will be made to drink pure sealed wine by Allah ﷺ on the Judgement Day. And one who clothes an unclothed person will be made to wear green robes of Paradise by Allah.'<sup>2</sup>

## THE RIGHTS OF NEIGHBOUR

193. It is narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صلى الله تعالى عليه وآله وسلم said, 'Jibrīl (عليه السلام) kept on bringing me the commandment from Allah ﷺ regarding the rights of the neighbours until I presumed that he would soon declare them inheritors.'<sup>3</sup>

<sup>1</sup> Kitāb-ud-Du'ā liṭ Ṭabarānī, pp. 142, Ḥadīṣ 393

<sup>2</sup> Sunan-ut-Tirmizī, vol. 4, pp. 204, Ḥadīṣ 2457

<sup>3</sup> Ṣaḥīḥ Bukhārī Kitāb-ul-Adab, vol. 4, pp. 104, Ḥadīṣ 6105

194. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ ordered to slaughter a goat, so it was slaughtered. He رَضِيَ اللهُ تَعَالَى عَنْهُ then asked his servant if he had sent some meat to his Jews neighbour. He رَضِيَ اللهُ تَعَالَى عَنْهُ then said that he heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Jibrīl (عَلَيْهِ السَّلَام) kept on bringing me the commandment from Allah عَزَّوَجَلَّ regarding the rights of the neighbours until I presumed that he would soon declare them inheritors.’<sup>1</sup>

Ẓimmī Kāfir (unbelievers) can be given Ṣadaqaḥ Nāfilāḥ except for Zakāḥ etc. and Ṣadaqaḥ Wājibāḥ, whereas Ḥarbī Kāfir cannot be given even Ṣadaqaḥ Nāfilāḥ. Now all Kāfir in the world are Ḥarbī and cannot be given any kind of Ṣadaqaḥ. Sayyidunā Shaykh Aḥmad also known as Mullā Jīwan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in the book, *Tafsīrāt Aḥmadiyyah*, ‘The knowledge able people are aware that all Kāfir in the present era are Ḥarbī.’ (*Tafsīrāt Aḥmadiyyah*, part 10, At-Taubah, *Taḥt Al-Āyah* 29, pp. 458)

Furthermore, the meat of ritually sacrificed animals cannot be given to unbelievers regardless of whether they are Ẓimmī or Ḥarbī. Describing the rights of the neighbours, the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘An unbeliever in neighbourhood has only one right that is the right of a neighbour. The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Shall we give them some meat from our ritually sacrificed animals?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not give anything to unbelievers from your ritually sacrifices to Allah عَزَّوَجَلَّ.’ (*Shu’ab-ul-Imān lil Bayḥaqī*, vol. 7, pp. 83, Ḥadīṣ 956)

<sup>1</sup> Al-Musnad lil Ḥamīdī, vol. 2, pp. 270, Ḥadīṣ 593

195. Sayyidunā Abū Umāmah Bāhili رضى الله تعالى عنه narrated that once he heard the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم saying when he صلى الله تعالى عليه وآله وسلم was riding his she-camel, Jad'ā: 'I make a will to you about the neighbour.' He صلى الله تعالى عليه وآله وسلم repeated it many times. The narrator said he thought to himself that the Noble Prophet صلى الله تعالى عليه وآله وسلم would declare him an inheritor.<sup>1</sup>
196. Sayyidunā Anas Bin Mālik رضى الله تعالى عنه narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم said, 'Allah عز وجل nourishes all creatures and likes the one among His creatures the most who treats humanely those nourished by Allah عز وجل.'<sup>2</sup>
197. Sayyidunā Abū Shurīh Ka'bī رضى الله تعالى عنه narrated that he heard the Most Beloved Prophet صلى الله تعالى عليه وآله وسلم saying, 'One who has belief in Allah عز وجل and the Judgement Day should treat his neighbour well.'<sup>3</sup>
198. Sayyidunā Abū Hūrayrah رضى الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم said, 'One who has belief in Allah عز وجل and the Day of Judgement must not hurt his neighbour.'<sup>4</sup>
199. Sayyidunā Abī Juḥayfah رضى الله تعالى عنه narrated that a person with a complaint against his neighbour came to the Holy Prophet صلى الله تعالى عليه وآله وسلم. He صلى الله تعالى عليه وآله وسلم said, 'Put your household things on the path.' He put the things on the pathway. People walked past and cursed his neighbour. The neighbour came

<sup>1</sup> Al-Mu'jam-ul-Kabīr, vol. 8, pp. 111, Ḥadīṣ 7523

<sup>2</sup> Al-Musnad li Abi Ya'lā, vol. 3, pp. 232, Ḥadīṣ 3465

<sup>3</sup> Ṣaḥīḥ Bukhārī, vol. 4, pp. 105, Ḥadīṣ 6019

<sup>4</sup> Ṣaḥīḥ Bukhārī, vol. 4, pp. 105, Ḥadīṣ 6018

to the Noble Prophet ﷺ and said, ‘Yā Rasūlallāh ﷺ! Why are people treating me like this?’ The Prophet of Raḥmah ﷺ said, ‘How are people treating you?’ He told, ‘People are cursing and condemning me.’ The Beloved and Blessed Prophet ﷺ said, ‘Allah عزَّوَجَلَّ had cursed you before people did so.’ He said, ‘I will never ever do it again.’ Then the complainant came so the Holy Prophet ﷺ said, ‘Retain your things, for Allah عزَّوَجَلَّ has removed your trouble.’<sup>1</sup>

200. Umm-ul-Mu`minīn Sayyidatunā Umm-e-Salamah رضي الله تعالى عنها has reported, ‘The Most Beloved Prophet ﷺ and I were once under a blanket when a she-goat of our neighbour entered the house. As it took a piece of bread into its mouth, I moved towards it and pulled the bread from its jaw. Seeing this, the Merciful Prophet ﷺ said, ‘Your hurting it will not bring you peace because this is not less than hurting the neighbour.’<sup>2</sup>

<sup>1</sup> Attarghib Wattarhib Kitāb-ul-Bir, Waṣ-Ṣilāh, Ḥadīṣ 3911, vol. 3, pp. 287

<sup>2</sup> Jāmi’-ul-‘Ulūm Wal-Ḥakam, pp. 173, Ḥadīṣ Al-Khāmīs ‘Ashr

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اِنَّا بَعْدُ نَاغُوْذِيْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **يٰۤاَيُّهَا الْعَالَمُ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, يٰۤاَيُّهَا الْعَالَمُ'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **يٰۤاَيُّهَا الْعَالَمُ**.



**MAKTABATUL  
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